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## EDUCATION AND MASS COMMUNICATIONS: Big Business and Apple Pie

by HOWARD ASTER  
and STUART GILMAN

third of a series

*The great intellectual task of the present is the task of rethinking every aspect of technological civilization. That this civilization inherently moves toward self-destruction is now clear, and any radical rethinking must start from the premise that its manifest destructiveness will not be stopped by a broader distribution of the values or a more intensive application of the methods and processes which constitute and sustain the evil itself. If the universities were to dedicate themselves to this rethinking, then they would not only serve society in the most valuable way possible, but they might even save themselves.*

—Wolin and Shaar, in NYRB, Oct. 9, 1969  
*Today, the consumer is king.*

—a Volkswagen commercial

The British Open University, projected for 1971, will make use of correspondence between students and the educational agency, television and radio broadcasts, face-to-face tutorials, and summer courses lasting about two weeks each.

Broadcasting will be the main initiator and stimulator. Students will receive a "correspondence package" and will watch a related weekly television program or listen to the appropriate radio broadcast.

There will be viewing centres around the country so that people can get together to learn, meet with one another, and discuss. There will also be study centres based on existing libraries or local community centres.

Programs will be repeated so that anyone missing a program at one time will be able to catch it at another. Each student will have a "tutor." There will be no tuition fees.

Degrees will be obtained by an accumulation of credits. It will take approximately four years for a student to obtain a degree. Anyone will be able to join the open university. All he will have to do is enroll. Much of the programming will depend on the pattern of demand.

In an article entitled "England's University for the Masses" by D. V. Stafford (*McGill Reporter*, 14 April, 1969), we find a quote from the British White Paper on the subject: "The best of our teachers can now be made available to a vastly wider audience. A distinguished lecture that at one time might have been heard only by a handful of students, or a few hundreds at most, can now be broadcast to millions of listeners."

Other countries are moving in a similar direction. In Japan, the Japanese public service broadcasting organization, Nippon Hoso Kyokai (NHK) has been supporting the work of the established Correspondence High

Schools. The purpose of these schools is to enable young people, who could not otherwise continue their secondary education beyond the compulsory leaving age, to obtain the Secondary Leaving Certificate.

In Australia, the University of New South Wales in Sydney operates a correspondence course and has set up a "Radio University" in its division of postgraduate and extension studies. Postgraduate credit courses (including a course leading to a graduate diploma in industrial engineering) are offered by radio and television, with associated seminars and laboratory work at the university and supported by printed notes. As well, there are bridging courses to help potential university entrants, and refresher courses for teachers, doctors, and engineers.

In Europe, the Munich "Telekolleg" is oriented to the needs of men and women who lack the secondary education which would enable them to proceed to higher education of a vocational or technical kind. It seeks to integrate three methods of teaching—broadcasting, correspondence, and face-to-face teaching.

In Canada and the USA the coming of UHF, with unlimited channels as well as the apparent correctness of a mass communications (democratic) education, makes the possibility of home education (influenced or controlled by government) exceptionally real. On this basis an evaluation and criticism of mass communications education is necessary.

### Higher Education through Media

Media education is not new. In Britain, for example, courses have been offered on radio and television for many years. The BBC publishes notes, guidebooks, resumes, and transcripts of these courses; these are available at bookstores and news kiosks throughout the country. The correspondence college is decades old.

What is new is the establishment of a credit system, and its accompanying degree award, under the aegis of a reputable educational agency. It is a formalization of higher education through the broadcast media, enabling a single university to operate throughout an entire nation.

Therefore, the open university (it is hoped) will provide learning incentives to the working population, as well as to the educationally underprivileged. It will organize the various existing educational programmes under one institutional heading; it will reduce the pres-

sure on the conventional universities; and, by creating an equal opportunity for all, it will democratize education as well as enabling the individual citizen to participate in the productive processes of his society.

### Absence of Critical Function

What the Open University will not do, in our opinion, is change the quality of education itself, or, for that matter, the quality of social existence itself. It would be impossible for the Open University to develop any authentic, radical, reformist, or revolutionary position (Cf. quotation at the head of this article.) It would not be able to fundamentally criticize the government of its society or the specific forces (industrial, professional, or military) of its society. It could not by itself undertake any radical program aimed at a clear and critical evaluation of the normal functions of its own society.

But while unable to assume a truly critical role in its society, it would, conversely, exert an enormous conservatizing effect on its populace. It may allow the individual to participate more effectively in his society, but to do so it would logically be unable to "teach" the public student anything truly relevant or critical about that society.

Although it would be able to create an awareness of poverty, pollution, prejudice, and other overt injustices, it would be unable to instruct its student that it is often the very structure of his society (and of his educational system) which perpetuates social problems.

The Open University, responsible to the society at large and a servant of the governmental and industrial agencies of that society, could not do anything but extend the educational and social dilemma throughout the nation. Its content would be even less relevant than the educational content of the modern university.

### The Conservative Society

Where we see universities incapable of developing critical frameworks of research and philosophy, is it possible that the airwaves will be carriers of genuine critical thought, let alone radicalism of any sort? The conventional university has a significant proportion of radical teachers and students and this enables some (little) reform to take place. But even on the campus the battle is generally lost. In terms of the entire conservative society, who can possibly expect that a public university would subsist in any but a conservative manner?

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# A WAY OUT OF THE LANGUAGE HASSLE

Guest Editorial by Harry E. Thomas

"People over the age of 35 as a general rule probably support Bill 63 as an acceptable compromise on the language question. French Quebecers under 35 are dead against it, almost to a man."

This is the way Trefflé Lacombe, a senior administrative officer of l'Université de Montréal, sums up the Quebec reaction to Prime Minister Bertrand's language bill—a hasty answer to the language issues raised, in part, by the tensions and riots in St. Léonard. Mr. Lacombe considers Bill 63 "a bad bill," irrespective of how well motivated it is.

The proposed legislation fails to come to terms with the crucial language issue in Quebec—preservation of the province's French culture in the context of the North American, English-speaking milieu. Bill 63 simply is not an adequate answer to the basic question concerning the majority's rights and best interests. Although the bill attempts to establish "priority" in the use of French in the business life of the Province, in reality, in the context of the bill, this would be unworkable.

Bill 63's second major fault is that it seeks to create a population of bilingual English-speaking Quebecers and unilingual French-speaking Quebecers—yet another grave injustice to French Canadians. Many unilingualists, in fact, believe that knowledge of English as a second language is essential for participation in the mainstream of North American life.

Another grave effect of Bill 63, if passed in its present form, would be to make English inaccessible to most French Quebecers unless they decided to "immigrate" to the English culture.

Many who oppose the Bill do so on the grounds that they should be able to acquire a working knowledge of English on their own terms and through their own educational institutions.

Bill 63 is polarizing the political affiliations of French Quebecers on a single issue. "To be unilingualist, or against the Bill, is not necessarily to be a separatist," emphasizes Mr. Lacombe, "but the separatists are carrying the ball on this issue and the separatist parties can only capture a lot of new supporters out of this affair. The way things are being put by Bertrand, his party, and the Liberal party, not to mention most of the province's editorialists, these people have no other place to go."

What, then, should a "language bill" do?

It should declare French the language of Quebec, and provide all citizens the opportunity of acquiring English as a second language, through the educational system. Such an action would, of course, pose serious practical and political problems, but none which time and a concerted effort could not solve. For example, it would be ludicrous to suggest that all English-language schools should immediately switch to French. (For that matter, there would also be difficulty in establishing the teaching of English as a second language in an adequate way throughout the province's French schools.)

Through a program of phasing, however, French could be introduced as the language of teaching into all Quebec schools. Starting with first grade, students would begin learning in French immediately. All children of English-language parents would emerge as French-speaking citizens, while maintaining mobility in the English North American mi-

lieu. Once the schooling problem has been settled, the question of language in business and commerce, in universities, in media, will be answered, and quite quickly. Most important, the solution would arrive without the necessity of a degrading legislative mandate. Only in this way can all citizens of Quebec eventually come to participate equally and fully in all aspects of the life of the province.

The perpetuation of minority groups with special rights and protections in Quebec just does not work. As long as they exist, they will remain the specific cause of our current tensions, racism, violence, and bloodshed.

For English-speaking adults, the price of accepting unilingualism in Quebec may seem high in terms of tradition, individual orientation, and privileges enjoyed. But it is a price that will be paid sooner or later. Let it be now, if not for our own sakes, then for the sake of our young, who should not be forced by us to be isolated from the mainstream of a French province, its traditions, orientations, and culture.

We can solve the language hassle in Quebec, and in so doing, begin to be able to work together on other urgent problems—pollution, economic growth, and US domination of our economy.

Mr. Thomas is Editor of *McGill Reporter*.

The views expressed above are the views of the editor in his personal capacity. Since the *Reporter* has no official bias, the opinions of the editor in this article should not be read as "editorial principles."

## ARTS AND SCIENCE: Troubles and Doubts

by HARVEY MAYNE

Some professors in the Arts and Science Faculty are sorely distressed about the way in which recent proceedings of the Faculty have been conducted. The report of a committee to study procedures of the Faculty has not yet been debated, so the Faculty at-large meetings have continued without any regulated quorum.

About 8% of the Faculty's over-400 members have been attending recent meetings to consider such crucial questions as the placing of students on Faculty committees. In some instances, the scarcity of voters combined with the closeness of votes has rendered the meaning of the "decisions" feeble.

For example, only 35 to 40 people, less than one twelfth of those eligible to sit, attended a special meeting of the Faculty of Arts and Science on Thursday, October 30th. The meeting, which was to continue consideration of the Report of the Joint Working Group on Student Participation in Faculty Government, floundered on the question of the method of select-

ing students to serve on committees. This, in spite of Dean Edward J. Stansbury's wish "to get through this quickly." The Joint Working Group, consisting of six students and six professors, presented its report in May of this year.

Part of the mandate of this Group was to bring its recommendations to the two parent bodies, the Faculty, and the Arts and Science Undergraduate Society. Although the Faculty is still considering the Group's recommendations, the ASUS is purported to have given approval. At a hastily called vote held last week, a proposal to approve the main body of the Report was passed 558 to 165. There are 7,000 students in the ASUS.

Another proposal to approve secondary recommendations, which McGill Students' Society President Julius Grey (who helped to oversee the referendum) called "incomprehensible" because of a serious misspelling, was passed 463 to 202. Here again, it is necessary to add that there were about 7,000 students who were eli-

gible to vote for these proposals. The referendum coincided with a by-election for the McGill Students' Council, which may explain the comparatively large turnout. But this is still only about 10% of the student body.

The referendum itself was preceded by an "Open Meeting" of the ASUS on October 10th, attended by only 25 students. At this open meeting, a motion by Paul Wong—"that we approve in principle the Report as adopted by Faculty, and that we refer it to the Executive with the strongest recommendation that it be put to a referendum"—was approved 10 to 2. The students who voted on this at the open meeting comprise .17 of 1% of the members of the Arts and Science Undergraduate Society. There are 11 members on the ASUS executive.

In the Faculty itself, tempers have flared about the apparent lack of interest shown by most members who do not attend meetings.

Some faculty told the *Reporter* that they were "convinced that many faculty members do not



attend meetings and vote as they choose, because of a physical fear of the so-called radical students."

"The ones who usually get out are the radical faculty, who tend to vote en bloc," said one teacher. However, this argument does not seem to carry much weight, given the total number of faculty that do show up. A group of ten to fifteen professors could hardly be called a "bloc" unless one considers them in relation to the attendance of 35 to 50 that one usually gets at these meetings.

At its meeting of October 30th, Faculty approved the addition of students on the Scholarships Committee and on the Moyse Scholarships Committee in Scientific Subjects, one to three. It tabled the question of student membership on the Moyse Scholarships Committee in Literary Subjects, the French Summer School Committee, The B.A. and the B.Sc. Advisory Committees, and voted to "recommend" rather than "instruct" the Faculty Council to sit students on its ad hoc committees.

In spite of a statement by the Chairman of the Scholarships Committee (Dean of Students Solin), that he was "unable to express the official view of my committee on the question of student representation because there is far from unanimity on the subject among our members," the Meeting voted to accept Dean Stansbury's motion to seat students on that committee by a vote of 24 to 13.

The question of confidentiality was brought up, a matter which will be discussed later in this article. Some members were very cautious about allowing student representatives on this committee.

### "Breaches of confidence"

Dr. R. V. V. Nicholls, a member of the Scholarship Committee for the last 20 years and chairman for four or five years, stressed that the presence of students "might inhibit the presentation of facts, which require a certain kind of sensitivity and delicateness." He said he was "dismayed that in other areas, breaches of confidence may already have occurred." This may have referred to an article in the *McGill Daily* of September 15, 1969 which purported to report the confidential proceedings of the committee to elect a new Dean, on which two students were represented.

Professor W.O. Judkins disagreed with Dr. Nicholls, and said that "if the presence of students will dislodge us from the inequities of marking in Arts and Science subjects, then, they will serve a good turn."

On the question of the Advisory Committees which consist of the chairmen of Departments in the respective degree programs as *ex-officio* members, many faculty wondered what the implications might be if students were allowed to sit. After the idea of appointing students as chairmen of departments to allow them to sit on these committees as *ex-officio* members was ruled out, a proposal by Professor Donald Theall was moved to have executive members of the ASUS sit on these committees. Professor J.L.E. Launay also nominated the Chairman of McGill's Blood Drive as an *ex-officio* member.

Professor Theall accepted in his motion a proposition by Professor Robert Vogel that the student representation be based upon the divisional student structures, which are to be considered in the near future.

Professor H.J. Maitre then commented that "we have inadvertently staggered into the methods of selecting students [Item ii on the agenda], and we are now saying how the stu-

dents should choose their representatives which is contrary to our previously upheld principles."

The last half-hour of the meeting considered the method of selection of students to serve on Committees. It proved to be the most controversial part of the meeting, and potentially highly explosive for the future.

Dean Stansbury's motion that student representatives be selected by the Executive Applications Committee of the ASUS (consisting of the Secretary and Treasurer of the ASUS, a member at large chosen by the Executive, and, if necessary a chairman of an ASUS committee directly involved with the position being applied for) was greeted with dismay on the part of some Faculty members. Dean Solin said that a similar debate had already taken place in Senate, and that faculty should follow Senate's example by having students appointed through the Nominating Committee of Faculty. Dean Stansbury countered that "student members are different. They are the representatives of the students." Professor Antal Deutsch then asked if the same situation would be true of lecturers. The Dean answered that lecturers are "regular members of the Faculty."

### "Bad experiences"

Professor C. P. Leblond disagreed with the proposed method of selection because of the "bad experiences I know students have had with executive applications committees." He then related to the Meeting an experience his own son had had with a Students' Council Board, which had interviewed applicants for student seats on the Senate sub-committee on the Use of the French Language at McGill.

"One of the three members who faced the applicants delivered a five-minute speech on the inevitability of a French McGill. He then asked each applicant in turn how many years the applicant thought it should take for McGill to become 'français'. One applicant said 'three years.' 'Good' answered the Students' Council Member. Another applicant said, 'one year.' 'Very good!' answered the Board member. My son, who was incidentally the only one speaking French fluently, said McGill needed to serve the needs of the English community. The Board members thereupon insulted him, calling him an 'Uncle Tom' and 'a traitor to your race.' The student representatives were not selected in the open, and the applicants had to wait several days before the representatives were named."

Professor Leblond said "there should be a selection committee with at least two members of staff—to act at least as observers so that the committee would not be run in such a scandalous fashion as the one I have mentioned."

Professor Theall then rose on a question of privilege and said that Professor Leblond's comments brought out "a serious question of our relations to students in the Faculty. If breaches of misconduct are to be brought up, then specific charges should be laid without leaving personalities out."

Mr. Paul Wong, a member of the ASUS Executive, who attended the meeting as an observer, was given permission to speak. He stated that "Professor Leblond's remarks referred to the McGill Students' Society. With regard to the ASUS, we do not do such things—we do our things openly."

Professor Leblond said he was "pleased to hear from Mr. Wong that the meetings would be open. Would it then be possible for Faculty to attend as observers?" Mr. Wong failed to answer.

Professor Dalbir Bindra moved, and was seconded by Dr. Maitre, an amendment "that

any nomination made by the ASUS should be approved by the Nominating Committee of Faculty." The student nominations, as in the case of faculty nominations, would then be brought to the full faculty for approval.

These discussions have brought into question the representative nature of the ASUS Executive. Some members of the university community have already expressed their lack of confidence in the manner in which students were to be picked to sit on the Faculty Meeting. The majority of these representatives will be selected by the ASUS Executive Applications Committee, while about one-third will be elected by the students at-large. Applications have also been called for two students to sit on the Faculty's executive committee, the Faculty Council.

The degree of openness of the Applications Committee has already come into question. Prof. Hans J. Maitre who attended last Thursday's meeting of the Faculty, said he had "very little confidence in the statement made by Mr. Wong. Paul Wong's eternal fight against Arts and Science Dean Woods is indicative of a hypocritical stance. If anybody was responsible for the retirement of the Dean, it was Wong. He launched an almost personal campaign against Professor Woods, and then when the Dean finally announced he would retire, Mr. Wong, then President of the ASUS, wrote a eulogy to him."

Professor Maitre claims that Mr. Wong, who was a member of the committee to select a new Dean, "went around shooting off his mouth about the proceedings in the committee which were supposed to be confidential. The result of this was an article in the *Wilson Daily* this year which said that the new Dean [Professor Stansbury] had been chosen because he had supported student demands for representation as chairman of the Joint Working Group on Student Participation in Faculty Government."

### ASUS executive not trusted

Many students have opposed the recommendation of the Report because of the methods by which student representatives on Faculty and on its committees would be selected. One student "politician" told the *Reporter* "that there is no confidence whatsoever in the ASUS Executive Applications Committee. What Professor Leblond described as actually existing in the McGill Students' Society is even more true in the ASUS."

"The executive members in the past two years form a closely knit group of extreme radicals who represent the views of almost no one among the 7,000 students of the Arts and Science Undergraduate Society. They get elected either by acclamation or by a small number of votes because of a yawning lack of interest on the part of students."

"If ASUS members only knew how these people operate, how they vote themselves salaries, how they pick their friends to committees, how scandalous electoral irregularities are tolerated, and so forth ad nauseum, you wouldn't get the small turnouts you have had in previous ASUS elections."

"Things are so bad that at a meeting of the Executive held this summer to discuss vending machine contracts almost every member admitted he had one or more conflicts of interest and then proceeded to vote a winner of the contract."

While faculty debates the methods of selecting students to its committees, the ASUS Executive has turned to different goals. At a meeting held last week, the Executive voted to ask McGill Students' Society President

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## COMPUTERS AND INSTRUCTION AT MCGILL

Although the major use of computers by the teaching faculty at McGill has been for research purposes, in a few outstanding cases computers have been used to extend classroom instruction. Students in advanced engineering and science courses, in particular, are assigned problems to be solved with the aid of the computer.

For instance, Professor Silvester of Electrical Engineering conducts a fourth-year course in Electromagnetic Theory in which, with the help of the computer and some prepared computer programs, his students individually prepare graphs and visual representations of electromagnetic fields. Professor Silvester feels that visualization is an important part of studying the properties of these fields. But implicit in his teaching method is the technique of allowing each student to construct a relatively complex visualization himself. Rather than simply showing graphs or slides depicting electromagnetic fields, Professor Silvester is stimulating learning by allowing students to construct and discover these visualizations themselves. The student is given an active rather than passive role by this technique, and is given more complex problem-solving tasks than can be given in textbook study.

Considering the important pedagogical advantages of computer-related assignments, it is unfortunate that they have not found their way

into courses outside the physical sciences and engineering. There are areas in advanced level social science courses in which computer-oriented assignments could be developed. For example, the tabulating of data for statistical analysis is common to much research in sociology, psychology, political science, economics, and many others. Students could be asked to collect data from local newspapers, interviews, or questionnaires, published statistical surveys, or by studying characteristics of their own classroom group. With the help of some simple available computer programs, students given a brief introduction to the proper use of the computer centre could be analyzing the data they have collected.

There are other areas of inquiry which do not involve numerical calculations or data tabulation that might be adapted for computer-oriented assignments. Although it is common knowledge among persons who have worked with computers, it is not generally realized that computers can be programmed for a variety of non-numerical problems. For instance, computer programs can be programmed to process coded information, alphabetic characters, words and sentences, and to perform logical operations (such as comparison and matching) on them. To give an illustrative but admittedly trivial example, segments of prose could be studied by using the computer to search for

key words or phrases. The prose could be punched onto computer processing cards and a program used to search for and count the occurrence of words. Although one might not want to consider words without considering the meaning of the context in which they occur, the example does illustrate the processing of alphabetic information.

It is hoped that the reader has been given some feeling for the wide range of possible assignments for which computers could serve a useful function. Those of us who have experienced the sense of discovery that comes from analyzing complex phenomena by computer in our own research should be encouraged to develop methods for allowing students to share in this experience. The main problems connected with developing meaningful assignments for computer application appear to be availability of time and technical assistance. The Centre for Learning and Development feels that time spent in such development would be time well spent and invites interested professors to consider the possibility of obtaining technical assistance. The Educational Development Fund would certainly be a source of support for university courses. Further information concerning the fund and design of such experiments can be obtained from the Centre.

Dr. Gale H. Roid  
Centre for Learning and Development

*continued from page 3*

Julius Grey to resign within 10 days, failing which an open meeting of the ASUS would be held on the question of succession from the Students' Society.

The last meeting of the ASUS was attended by 25 students.

## SENATE: OCTOBER 29 MEETING

The following report is a summary of business completed by the Senate at its October 29 meeting.

**University forms** Senate approved the following motions by the Steering Committee as originally suggested by Senator Julius Grey:

1. that questions on University forms asking for religion be henceforth deleted;
2. that the question concerning the "father's military past" (Are you a Veteran? Child of a Veteran?) only be asked on the Application for Financial Aid form of the Student Aid Office and not on any other University form;
3. that the question on application forms concerning the "father's education" (Parent's universities and degrees, if any) be referred for advice to the University Admissions Committee and the Dean of each Faculty;
4. that photographs should no longer be required on any forms used for application to the University.

**Utilization of space at Macdonald College** The following motions of Vice-Principal Frost were carried, the second motion having been amended:

1. that since it is expected that there may be up to 1,000 fewer places available to high school graduates in Quebec English-language CEGEP and College Equivalent programs in 1970-71 than were available in 1969-70, and since there will be approximately the same number of high school graduates seeking this level of education, Senate instructs the Collegial Studies Committee in collaboration with the Faculties of Arts and Science and Agriculture and in close liaison with the West Island CEGEP corporation to plan for, and implement as appears necessary, the possibility of a broader college equivalent program at Macdonald College as a one year substitute for a Lakeshore-West Island CEGEP.

2. that since the long-term use of the Macdonald College estate depends very largely on the future development of the Faculty of Agriculture, Senate encourages the Academic Policy Committee to give early attention to the report that the Faculty of Agriculture will submit to the Academic Policy Committee on a new orientation for the Faculty of Agriculture.

**Constitutions** The Constitution of the Macdonald College Students' Society was finally approved after having been on the Agenda for several sessions.

Senate tabled consideration of the "proposed amended Constitution of the Students' Society of McGill University" until a later time. The Steering Committee will decide the date on which the matter will be untabled, and has

been asked in the meantime to provide whatever supplementary information that is needed to enable Senate to reach a decision.

**Future of the Graduate Faculty Senate** approved a slightly amended version of the Academic Policy Committee's Sixty-first Report which itself amended the Report to Senate by the Committee on the Structure, function, and future of the Faculty of Graduate Studies and Research (April 5, 1968).

## Drug Conference

The McGill Conference on Psychoactive Drugs will be held in the Union Ballroom this afternoon. The main purpose of the conference is to educate students about all aspects of drugs. A set of resolutions will be drawn up at the conference and passed on to the Royal Commission of Inquiry into the Non-Medical Use of Drugs, which is presently holding hearings in Montreal.

The groups organizing the conference includes Murray McPherson, Dave Sadks, Mike Olendzinski, and Charles Kite. Mike Olendzinski will chair the conference. The group is sponsored by the Students' Society.

The panel will begin at 1:00 p.m. and the conference will continue throughout the afternoon. A large turnout is essential for its success.



# FEEDBACK

FEEDBACK WELCOMES OPINION FROM ITS READERS, ON AND OFF CAMPUS. LETTERS SHOULD BE SHORT, MAXIMUM OF 500 WORDS.

## Royal Bank Award

As you are no doubt aware, the Royal Bank Award of \$50,000 is again being offered in 1970 to an outstanding Canadian, or a person domiciled in Canada, who has made a major contribution to human welfare and the common good. Announcement of the recipient will likely be made in the spring, as was done this year, when Paul-Emile Cardinal Leger, formerly of Montreal and now of Cameroun, Equatorial Africa, was declared the winner for his achievements, his devotion, and his efforts to create goodwill and tolerance for all peoples of all religions and his self-sacrificing life which has been a model for all Canadians.

It is realized that the best sources of nominations for the Award may well be the universities and the research organizations who are in touch with individuals or a team of individuals who have in fact made a unique scientific, medical, or other discovery, or who have created some unusually distinguished piece of art, literature, music, etc. Last year a quantity of leaflets was forwarded for distribution as well as small posters for use on notice boards. I am taking the liberty of doing so again and ask your co-operation in bringing this munificent Award to the attention of all those who might be interested, as it is our desire that as many individuals as possible become familiar with its terms. May I count on your co-operation.

Yours very truly,  
J. V. Clyne  
Chairman, Selection Committee

*Editor's Note: Enquiries and nominations should be addressed to: The Secretary, Selection Committee, Royal Bank Award, P.O. Box 1102, Montreal 101, Quebec. Further information about Selection Eligibility, Method of Nomination is available in the Information Office, Sixth floor, Administration Building.*

## Further ELA business

Mr. Buitenhuis's reply to my "Policy Proposal" is useful in two ways. First, it begins by stressing the necessity for immediate ELA consideration of Department goals. It should indeed be evident to all faculty and students in the English Department that, having devised a method for student-faculty co-operation, our next step (to ensure that advance) must be to decide, "co-operation for what?" This step cannot be taken until the ELA makes the position of the students clear. The ELA must move quickly to formulate a comprehensive policy statement, with sections dealing with student-faculty rights, the alignment of the Department in its social and political context, the position of the Department in the University structure, curriculum, programs—in short, a whole philosophy of the Department. Without this, the presence of its representatives on the Departmental Assembly could be largely meaningless.

Second, Mr. Buitenhuis's reply is useful as an argument for a kind of definition of the Department that is quite different from that described in my article. By taking issue with some of his points, I can perhaps say more clearly why I think that his definition is one that should not be accepted by the ELA. I attach some urgency to this particular issue,

because I feel that there is a good chance of the ELA adopting his definition without realizing it. It seems to me that Mr. Buitenhuis's letter is a good general outline of how the majority of the faculty defines the Department, and accordingly of the premises on which the Department is presently (apart from the "imposed" fact of parity) functioning. A perhaps dangerous *de facto* commitment to this definition and these premises could result from the students participating in the Department parity government without a clear idea of their goals. I also see a contradiction between Mr. Buitenhuis's premises and the (so far as students are concerned) democratic implications of parity—but this last is a matter that can now, thanks to our general enlightenment, be worked out strictly in practice.

The key terms of the philosophies of the Department advocated by Mr. Buitenhuis and myself are, respectively, "professional" and "relevance." The weight of emotive meaning carried by these terms is well illustrated by Mr. Buitenhuis's comment that "[relevance] conjures up for me the irrelevant but irresistible image of sweater-clad hearties and nifty cheerleaders giving the old college yell for Beowulf and Virginia Woolf as they parade down Sherbrooke Street." "Professional" suggests to me an equally grotesque vision of their being questioned by graduate students in Arts 105. Indeed, Mr. Buitenhuis and I are dealing with more than two concepts of the academic position; we are also dealing with their two related concepts of intellectual method. Mr. Buitenhuis, talking about "the meaning and truth about literature," is evidently a Platonist. And I, talking about "relevance," am plainly a neolithic Baconian.

It is important that any philosophy of the Department find some justification in a valid intellectual method; the main purpose of my article was to do this for an assumed "social" definition. Mr. Buitenhuis, except for his comment on my "attempt to relate the creative and the critical in literature" and his "vision," chose not to question me in these terms. When he asks me for "definitions," then, I must assume that he is accusing me of being too general, and not of being evasive. I tried to explain what I meant by "relevance" in terms of "expression, communication and vision." I am totally in the dark myself as to what he means by "individualism," "academic freedom," "scholarship," and "atmosphere." I think that he makes his whole position clearest in his statement of what we must "continue" to do for the Department, and it is on this point that I will (I hope honestly) emphasize the difference between our philosophies.

In terms of goals, indeed, "the point about relevance is—who is to define it and prescribe it for everyone?" But this is also the point about "professional." Who is to decide which individual is to be salaried for "knowing and teaching"? Mr. Buitenhuis's letter suggests that those who also know best will make this decision. He states, for example, that the attraction of "the best applicants for positions" (which I take it does not refer to students) is the method by which "the best in creative thought and interaction" can be achieved. To have a good Department, in short, you start with a good faculty. "All follows from that," he says.

I suggest that this premise is one (one above all) that the students should not grant. We all know that an appealing argument of the type "if we were all Christians..." can be derived from it. And we all know that we would very much like to see the argument derived in practice. But we also all know that the chances of

this last are very slim at present. For the general background of student disillusionment with "professionalism," "academic freedom" etc., I refer Mr. Buitenhuis to the article "An Analysis of the Student Movement" in the Oct. 18 *The Montreal Star*. It seems to me that this disillusionment has been expressed in most of the ELA's activities of the past year—especially in the debate over parity. Does the ELA now want to participate heavily in the activities of a department that still operates, so far as goals and planning is concerned, on the premise of the divine right of the academic? It seems to me too that what the ELA is looking for is some way of describing the Department *primarily* in terms of its position in society instead of its discipline. My first priority, as opposed to Mr. Buitenhuis's, would be a statement by the ELA on the role of McGill in Quebec, or on the status of the French Language at McGill. This, I think, would start the whole mechanism of parity government moving in the right direction.

John Harris  
English Department

## J-G Cardinal to Weryho

Institut d'études islamiques  
Université McGill  
Montréal 2, Qué.

Cher monsieur Weryho:

J'ai bien reçu le document que vous avez eu l'amabilité de m'adresser et j'ai lu avec intérêt votre article sur l'Institut des études islamiques de McGill.

Veillez agréer, cher monsieur Weryho, l'expression de mes sentiments distingués.

Jean-Guy Cardinal  
Ministère de l'Éducation

## Amit Answered

### One

I feel honoured to have my article "Crescent and Fleur de Lys" answered by Mr. Zalman Amit, one of Hillel Society's experts on the Middle East. Like most Zionists, Mr. Amit shows little sympathy for the idea of a French McGill (e.g., see the McGill Zionist paper "The Other Stand" on the subject). Let French in Québec have a second-class status, like Arabic in occupied Palestine! My article may have been dismissed as "amusing," "naïve," and "childish," had I not broken the most sacred taboo by attacking Zionism. It is very dangerous to criticise or attack Zionism. Recently a social worker was fired from one of the Montréal hospitals because she had dared to declare her opposition to Zionism. What have I got myself into, just by one escaped sentence?

Mr. Amit takes me to task for not giving a full list of topics to be studied in the new French Islamic Institute. It was not the purpose of my article to work out a new curriculum for the Institute. I merely suggested some areas which, in my opinion, are not given sufficient attention. Mr. Amit goes on to make a list of injustices, some real, some imaginary, committed by certain Muslims and demands that they be included in the course on modern Islamic history. As far as I know no one in the Institute denies that Arabs, Turks, and other Muslims, being ordinary humans, have committed injustices and even crimes at some time or other of their history. Every nation has. Only the "Chosen People" never committed any crime. The massacres of unarmed peasants in Dayr Yasin, Kafr Qasim, and other villages were not crimes: that was "police action." Spraying refugee women and children with napalm was "national defence." Driving two million people into the desert was of course nothing.

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# AFRICA FOR THE AFRICANS

by HARRY COWEN

A Commentary On the African Studies Association Conference, held at the Queen Elizabeth Hotel, Montreal, October 15, 16, 17, 18, 1969.

Of course, it had to happen. As a delegate suggested towards the end of the conference, what could you expect with the paradox of an *American* African Studies Association. A substantial group of black American students and professors came up from Cornell and Howard, questioned the relevance of the Conference in a number of ways, and on the second day it was all over, bar the shouting. Or, alternatively, according to many of the delegates, that was when it really began. The theme of Dr. Ali Mazrui's Keith Callard lectures, the first of which was delivered the day before the Conference proper at McGill, suddenly seemed to expand in its potential scope. "The Crisis of Relevance in an African University" might now just as easily be rephrased "The Crisis of Relevance of an Academic Conference on Africa."

Seen in the light of a crisis of relevance, it is worth re-tracing the events. Wednesday, as delegates slowly come drifting in from various points of the North American Continent, Africa, and England, a session meets in all professional seriousness to talk of bibliographies, indexes, and data banks. The hardware is the message. Refining the requirements of an automated African bibliography is a main item of business. And a swift look around the room is enough to convey the proliferation of white faces. Many African scholars are white. Many are white Americans. Their finance stems from big white institutions, like the Ford Foundation. Outside, in the lobby of the Convention floor, hang framed photographs of African children, a colourful handwoven mat of green, yellow, red, white, and black, set off in big, bold lettering by the words **BLACK IS BEAUTIFUL**. On the adjoining pillar is spread a white outline of the African continent, backcloth to the pseudo-poetry of

*Thru African doorways  
Royal in black  
The Mambila of Adamawa  
Black is beautiful.*

The Mambila is a Northern Nigerian tribe which creates hair sculptures, forging a multitude of patterns on the scalp by an intricate process of parting and braiding. Photographic essays of the art are displayed as part of the Art Exhibit. The owner of the exhibits, a Dr. Schneider, has a "Black is Beautiful" section so as to show that "Africa also has a tradition which should be understood and respected."

When the Conference later sparks into a state of confusion, the exhibits disappear into a guarded room. An African articulates, "We're fed-up of being studied by the white man, and being made subject for their quaint ornament collections."

If anyone is hoping to catch waves of things to come, there are increasing vibrations through the crowded, stuffy Chaudière Room, where the Workshop on African Literature is being held during the afternoon. Slowly but

surely the esotericism of the literary aesthetes crawls out into the open. Among the participants are those who see African literature as a field suitable only for the sociological microscope. "The literature can tell us more about the culture. But then, the aesthetic merits. Well, that's another thing," seems to be one argument. "If we have a discipline like English Literature or French Literature, and the style of the writing is integral to such study, what's wrong in studying African literature in the same way?" is another—reaction against those shades of white supremacy that invariably creep into dialogues between white men and black men on Africa.

An eloquent African appeals to the audience. "Why are we talking of literature? Literature is passive. The theatre is what we should be talking about. Theatre is vibrant and alive in Africa. I am looking for the black experience—human experience . . . I don't see the vibrancy here at this conference. Where is it?" The black experience, and how on earth does a white man convey it? All over the United States today Black Studies Centres are sprouting like mushrooms—Howard, Harvard, Cornell, Atlanta. And there is little place for the white man. Reflecting his unease, the white Professor from Howard apologetically assures the group that he doesn't wish to be antagonistic, but "African literature is exotic and mystical, is it not, and therefore distinct, simply from the very belief that only a black man can teach black literature." (It is that old chestnut again, neutrality of knowledge, but this time the implications are more explosive.) While he talks, evidently sincere in his equivocations, a black man in front of me shakes his head vigorously from side to side and sighs with an unconcealed impatience. But the white man's own student from Howard is up on his feet. "It is very doubtful if a Westerner is able to criticize African literature in the same way as he can a Shakespeare play. Give us the African literature first, and let us decide if the Western cultural assumptions applied to this literature are valid or not."

The assumptions will determine the standards, so who's assumptions are we going to use? When the white man colonized Africa, he imported a tradition weighted down with unrivalled arrogance. Africans under a tribal culture were never a deprived people. Chinua Achebe, the African novelist, told me afterwards that the white man thought he was bringing something to Africa that the Africans did not already possess—culture. Yet there was African culture before there was Europe.

If one imagines that a single given set of stylistic standards can be applied to literature, it is pertinent to note that in Africa today new aesthetic criteria are emerging. African poets use English words as they have not been used before in the Western world. Leopold Senghor of Senegal explains the difference, when he says "The word here is more than the image, it is the analogous image, without even the help of metaphor or comparison. It is enough to name the thing, and the sense appears beneath the sign." The process is one of verbal magic, and although it lies at the heart of all poetry, it

is especially appropriate to the African genre, since the African inhabits a society where dance, song, ritual, poetry, and the story remain an integral part of life. Such elements mingle with the new literacy. "Clawed green-eyed feline of night Palsy-breasted Selling old boot On wet pavement" goes a Gambian song written by poet Lenri Peters.

Nor can one lump African literature together into a monolithic whole. Besides the temporal divisions of traditional and modern styles, geography creates its own sub-divisions in the field of African literature. An African at the session takes this point further. "Can we really speak of African literature? . . . What do the African writers have in common? . . . What about the National literatures? Look at Ghana or Biafra or South Africa." Different experiences, a different literature. As a panelist suggests, Achebe will never write the same kind of novel as before, for the simple fact that since his last book, *A Man of The People*, Nigeria as such is no longer—Biafra's struggle is—the specific experience of self-determination.

At the end of the session, the polarization between Blacks and whites, always lurking close to the surface, is hardly in dispute. "There is a black experience and it must be communicated," reiterates the man of the theatre. And how does the white man communicate black experience? "Honest communication," he gesticulates, "has never taken place where colour is involved. Neither has looked at each other in a true spirit of equality."

And Thursday arrives. The second day, conferences usually hit their stride. The open Plenary Session in the Grand Ballroom begins early with the scheduled Guest Speaker d'Arboussier, Senegal's Ambassador to Western Germany present. Between thirty and forty Blacks take over the platform, and the planned conference loses its form, its bearing, and its content. The program reads, "Africa: Case Studies In Micro-Politics" (Saint Maurice Room), "Language and History" (Saint-Lawrence Room), "Film Festival" (Joliet Room). But they have become mere footnotes lost in the opus magnus of a black diaspora. The Blacks who have captured the platform question the relevance of a Conference discussing Africa while here in Montreal a number of West Indian students are facing the prospect of long terms of imprisonment. Africans are vastly under-represented on the Association's Board of Governors. (The definition of African is to cause difficulties later—is an African to include all black people, or all Africans? How would white Egyptians be categorised?) The Board of Governors is eligible to Fellows only, men and women with blue name tags at their lapel, and they tend to fall on the twilight side of life. Already there have been bad feelings in the Association due to the lack of communication between the main body of members and the distant Board. Now the whole structure is being challenged. Last year at Los Angeles similar demands were presented to this Board,





from *Image 4: Ghana*. Photographed in Ghana by Michael Semak (McGill-Queen's University Press for the National Film Board, Montreal 1969).

but no reply has as yet been forthcoming. If the Convention floor was previously merely a main highway to the arteries of panel rooms with closed doors, it now becomes a seething mass of people, a main street full with the babble of voices. "What's happening?" they're all asking each other. Whites ask whites, but very few really seem to know what is taking place. Some sadly nod their heads. Others mutter to themselves. But something has to be done. Situations such as these need a positive response. Many Africans are in sympathy with the demands of the black caucus, which is comprised of a number of students and staff from Howard, Cornell, and other American Universities. A number, while in sympathy, are chagrined that the prime purpose of their long journeyings from Senegal, Ghana, Uganda, etc., to deliver a paper, will have been in vain. It remains unclear as to whether any further sessions are to take place. Soon the panel rooms are alive with caucuses. The black caucus goes into session and no whites are allowed entrance. Another general caucus set up by "concerned members of the Association" meets in a room of some back corridor, and with one exception the faces are white. But there is slight cohesiveness, some kind of a generation (or quite simply, ideological) gap reveals itself, and the atmosphere, although embracing a mere forty participants, is strained and emotional.

Where there were no mass media present yesterday, today reporters are scuttling back and forth across the Convention floor and in and out of "caucus" rooms attempting to trace the turn of events.

In the white caucus, the position is articulated. But which position? "We are being asked to make a moral decision." "We don't know enough about the Sir George issue." "The issues is immaterial. We all know that. They

always are in these situations." "But this is a matter that ought to be discussed." "I will not be dictated to by a minority."

A representative of the group goes to the black caucus. He reports back that no black representative will come and talk to them until the whites know what *they* themselves intend to do. The whites must delve into their own assumptions.

"We must recognise that we *are* in politics, and are in the middle of the most significant revolution of the twentieth century."

**E**ventually, the ad hoc meeting formulates a three-pronged motion: that there should be more open communications from the Board of Governors, that information be obtained on the specific demands of the black caucus, and that there will be open debate on the morality and politics of research work done by the Association.

Somewhere in the building the Board of Governors is meeting. They are faced with six official demands from the black caucus, which on the following day is to declare itself as the recently formed African Heritage Association. They must answer the charges of a pro-colonialist and neocolonialist ideological bias, an undemocratic constitution concerning the composition of the Board, and the lack of relevance in research. Financial support for the Sir George students has been demanded. "In a very real sense this conference does not relate in any way to the serious problems confronting those black people and the black community in general in Montreal," reads an official statement from the black caucus. Finally, the Board de-

cides that no decision on the issues can be made until its official business meeting scheduled for the next day.

During the afternoon, although sessions do resume, interest in them has waned considerably. In the spirit of the hour, delegates from Biafra deny the validity of the scheduled session on "Nigeria and Biafra: Reconciliation and Reconstruction." At an ad hoc session called for the early evening, the Biafran Minister of Information, Dr. Eke, declares that the Association's topics were ignoring the real issue—that there was still a war on. "How can you talk of reconciliation and reconstruction when the two sides are still at war, and Biafra is fighting for self-determination?" (One of the papers at the "official" session is entitled "Education and Political Socialization in Post-Civil War Nigeria.") After Dr. Eke has spoken, Nigerians provide their version of the war's chronology. The charged atmosphere of the session is mirrored in the reaction against an unguarded statement from the white Chairman which provokes cries from the Nigerians of "Throw out the Chairman. We have no confidence in him." "This is an example of how the Association has set up this Conference."

Friday, the third day, comes. Almost every session is disrupted, one by one, by the black militants. Nothing is going to take place until the Board of Governors' meeting, which will now be opened to all, comes to a decision. All sorts of petitions are circulating, every kind of position is being articulated. A Radical Caucus and a meeting of the main body of the Association are held, and both come out in favour of equal representation on the Board between "Africans and Europeans." The hotel convention floor is busy with groups debating the question of Africanization and the North American Black's search for identification. And



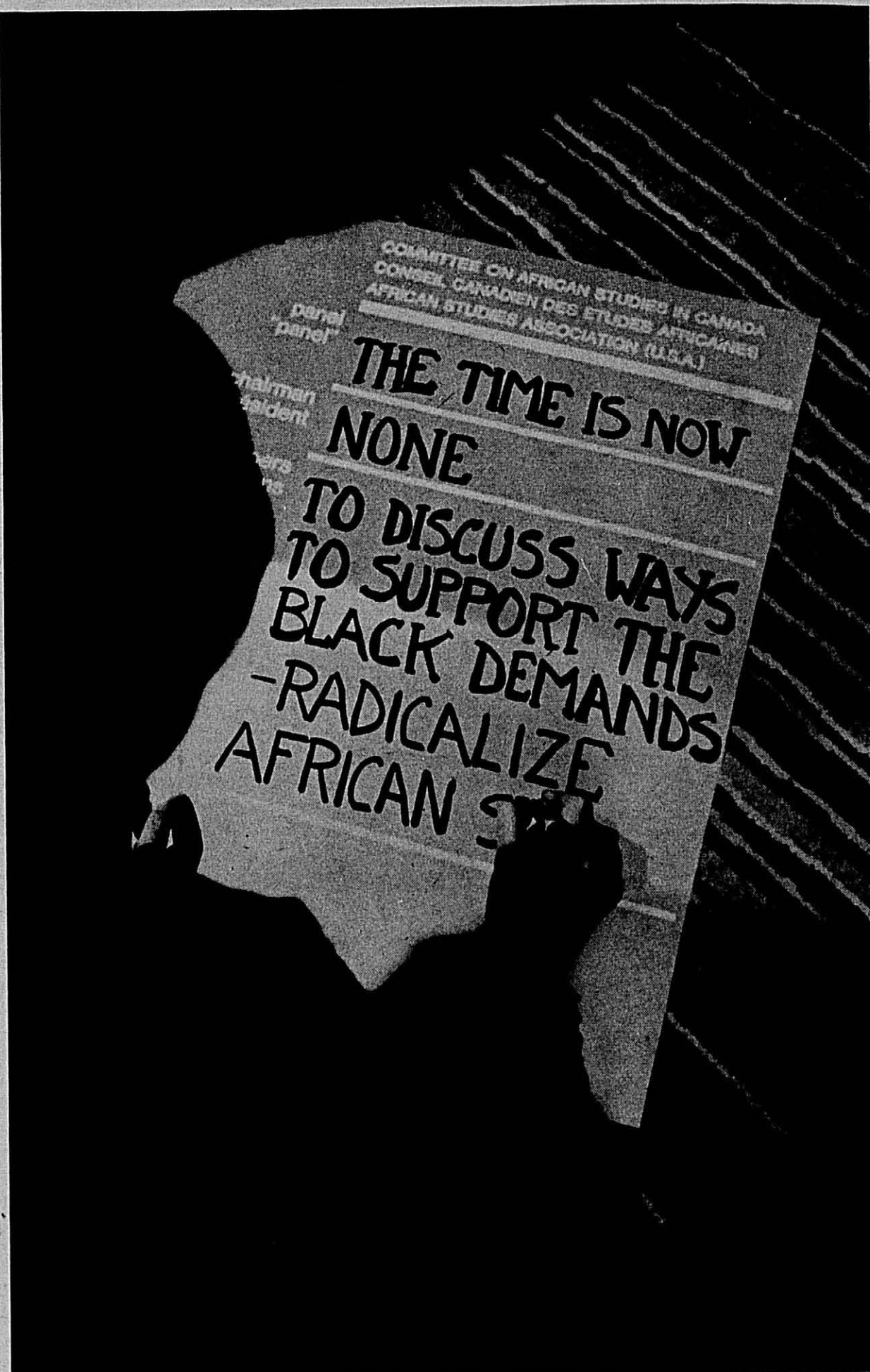
the white man's perspective. A Liberian who is studying at Howard in the United States says that the Africans are shunned by the Black Americans in the United States. Many Africans, because they have spent their lives in countries where Blacks comprise the majority, find it difficult to appreciate the agony of the Black American who has been brought up in a majority white country. On the other hand, this view tends to play down the fundamental empathy that exists between Blacks in North America and the Africans. "I know the difference between black Americans and Africans," a white student from Indiana is confidently affirming, "from the way they speak." "How do you know?" replies a West Indian studying at Queen's. "What about an African who has lived in the States for a few years? You see, there's another example of white supremacy."

**A**t the mass meeting of the Board, attended by 1,600 people, the Fellows of the Association vote against the proposal to have a six African : six European Board, and the Black Heritage Association, headed by the noted academic John Henrik Clarke (author of *Malcolm X: Man of His Time*) walk out; many other Blacks follow. "We are asking our members now to leave peacefully," he announces. Finances are to be provided to the Sir George students, but the spirit of equality has been rejected by the upper layers of a white-dominated academic elite clearly unaligned with the wishes of its own body. A proposition to set up a 30-man commission (15 black, 15 white) to study the goals of the ASA is adopted by the assembly which later splits into caucuses to elect the representatives. But it is difficult to know the utility at this juncture. John Henrik Clark, before he left, informed the large audience, "You will see what we will do."

When Professor Fred Burke tells the Assembly, "The revolution has finally struck home . . . the ASA is gone," he receives a great ovation. However, to recognise a revolution is not to effect one. It is doubtful if the structuring of Committees, particularly after long periods of resistance, is capable of delving to the root causes of issues being debated among Blacks and whites alike. As long as the financial sources remain white, so will the structure of such an academic body. In fact, the first fifteen black scholars elected to the new Commission by their black caucus immediately resign.

When the question is posed again "Who is doing the communicating?" we should also ask, "Who is being communicated to?" and "What do we want to communicate?" And then again, "Why?" They are significant questions each inextricably related to the mode of communication—the "How." Relevance must be common to all. Perhaps the holding of such gatherings where a group of specialised academics delivers research papers to each other on highly esoteric themes is in itself a tradition destined to fade in the light of a growing recognition for relevance in research and discussion, thought and action.

The Conference was significant, because it produced the physical manifestation of a debate formerly dominated by the vagaries of print and leisurely, uninvolved private communication. It forced the participants to examine the fundamental questions which lie at the heart of "African" studies. Where formally the focus has been upon "Africa" as a continent,



many Blacks in America and elsewhere, seeking for their own heritage and discovering it in Africa, reject the geographic focus in favour of human identity. It must now be the study of *Africans* wherever they may be. It must articulate the problems faced by Africans in foreign lands, on black people throughout the world. Before the Second World War it was different. As Frantz Fanon has noted, in 1939 no West Indian in the West Indies proclaimed himself to be a Negro, and when he did, it was always in his relations with a white man. He was a black man, but the Negro was in Africa. The West Indian identified himself with the white man. But by 1945 the West Indian's eyes were on Africa. "He discovered himself to be a transplanted son of slaves; he felt the vibration of Africa in the very depth of his body and aspired only to one thing; to plunge into the great 'black hole'."

In America, black writers never received encouragement to articulate the black experience

in terms natural to them. Africanisms were suppressed. Today, however, in Hoyt Fuller's words, "Black writers in America are stripping themselves of the creative chains with which the literary Establishment bound them for so long."

A new perspective in the study of Africa and its heritage is called for by black people. Neo-colonialist perspectives are no longer primary or even wanted. While the white academic still talks of scientific knowledge and academic excellence, the black academic talks of feeling and experience as necessary prerequisites. Yet even while black militants in America speak of black studies and African heritage, there are still many Africans who feel that Africa is being used as a political tool to manipulate the black American population, and they are resentful.

Whatever the position of any particular participant at the Conference, he/she found that human life cannot be studied without human involvement and immediacy—like it or not.



# THE RAPE OF THE ENVIRONMENT

by TOM PERLMUTTER

How does it feel to be the last generation of human beings on the earth? The frightening reality of this possibility has led the Canadian Society of Zoologists to publish a lucid pamphlet on environmental pollution. *The Rape of the Environment*, prepared by Professor Maxwell Dunbar of the McGill Marine Sciences Centre, succinctly details the destruction in process across Canada and points to the direction we must take to avoid extinction.

What is most needed is a change in the way we think of pollutants. "Harmful to plants, but not to us" is a false and dangerous position to assume. Man is part of a system, an ecological system. In destroying the ecological balance around him, he is also destroying himself. A systems approach, an understanding of the over-all process man is tampering with, is essential: "Man is part of the system, therefore the proper level of attack is ecological, not the level of the individual or even the human group." For example, it is absolutely imperative that biologists and ecologists be included in the planning of new industrial enterprises, and that they have no vested interest in the project they are concerned with.

To produce the report, Professor Dunbar asked biologists and zoologists from across the country to send in reports on the nature of the damage being incurred in their part of the country. A brief survey will give an idea of what is happening.

**S**trip mining operations in British Columbia's East Kootenay are being carried out with no reference to the dangers to land, wildlife, and fish. Two biologists found that "almost no consideration is given to conservation of wildlife and fish prior to granting coal licenses, and there is a complete lack of legislation to give coal mining companies firm guidelines as to the requirements for reclamation and protection of their resources." In their report, they came up with certain recommendations which could well be applied across the board for any sort of pollution control:

1. To consider the creation of a Department of Natural Resources with over-all responsibility for establishing the long-range priorities that would result from serious consideration of social objectives of resource utilization;
2. That biologists, and especially ecologists (from government and independent organizations), be afforded the opportunity to conduct biological surveys of the same intensity and degree of expertise as are currently being made in forest inventory and geological surveys.

Another report detailed the necessity, learned from previous experience in the United States, of strong governmental control on any mining operation; complete planning for rehabilitation before an operation begins; and adequate bonds to be posted by the company to ensure that regulations are followed.

None of this is being done in British Columbia. The committee established by the Minister

of Mines to draw up new regulations is composed of two representatives from the BC Department of Mines, two representatives from the private mining industry, and the Director of Fish and Wildlife. One of the representatives on the committee is Canadian manager of Kaiser Coal Co. Conservation organizations were not given representation. The report of the BC Wildlife Federation states "that it has been the experience of virtually every State in the Union that enforceable reclamation regulations must be imposed by people other than those responsible for administering mining regulations."

The Wildlife Federation report continues: We find it incredible that the non-Canadian manager of a non-Canadian company with a direct vested interest in the kind of regulations that will be produced should be sitting on a BC government committee advising our government, when the Minister of Mines has not only stated that representatives of responsible public BC organizations could not be added to that committee, but that the terms of reference do not even allow a delegation from these groups to appear before the committee.

This depressing pattern repeats itself across the country—inefficient government controls, vested interests, growing pollution.

Indiscriminate use of insecticides in New Brunswick to control the spruce budworm has been disastrous. The budworms develop an immunity to the spray, while local fisheries suffer serious setbacks. And even worse, the effect of such chemicals as DDT does not remain localised. DDT residues have been found in various organisms in all oceans including the Arctic and the Antarctic regions.

In Ontario, Lake Erie stagnates as a sickening monument to man's productive capability.

In all provinces we witness such foolish practices as the indiscriminate roadside sprayings which lead to defoliation without in any way solving the problems of snow drifting—one of the main reasons for their application.

In Manitoba, a great controversy arose over the proposed flooding of the Southern Indian Lake to supply water for hydro-electric generation. The project, if permitted to go ahead unaltered from the original plan, would have exploited the full 1.2 million kilowatt potential of the Kettle Rapids installation, providing cheap power to meet the increasing industrial needs of the north with the possibility of export—but would have taken a massive ecological toll. In addition to the ecological problems it raised there was the immediate social problem of the Indian settlements on the lake, which make their living from the natural resources in the area. The project meant resettlement for these people. They would have become refugees manipulated and oppressed for the sake of "economic benefits." Fortunately, the new Schreyer government has indicated a willingness to do some cost accounting in terms of destruction of land, disruption of the ecological balance of the region, resettlement of a prosperous Indian community, as well as the aesthetic and recreational benefits to the citizens of Thompson (population 15,000).

Harold Welch of the Zoology Department, University of Manitoba, emphasizes the necessity of multiple use of resources. The sole criterion of economics must no longer be allowed to rule the handling of natural resources. Otherwise we will succeed in destroying all of our natural resources. "In multiple resource utilization no single agency or group has exclusive use, but all users must share in proportion to their present and future needs. Planning becomes the key to utilization. The concept recognizes the fact that as the human population rises, needs for industrial raw materials will inevitably conflict with Man's need for identity, space, and recreation unless these are assessed and their utilization planned."

**I**n Newfoundland, the clear-cutting practices of the large pulp companies denude vast tracts of land. Strong winds blow the snow before them, emptying the basins of certain key rivers, which creates a water shortage in St. John's and power shortages for the paper mills. Labrador is to have half of its best caribou and wildfowl range flooded for the Churchill Falls power installations.

In all of Canada, Quebec proves to be the worst offender. Montreal dumps an estimated 500 million gallons of sewage per day into the surrounding waters. Barely four per cent of the sewage is given treatment. The waters of southern Quebec are increasingly polluted, while in Montreal, a recent health report indicated that air pollution is approaching critical levels for human health. Again we find the useless road spraying that causes damage and is beneficial only to the chemical companies that supply the herbicide.

It has been thought that a simple solution to pollution is dilution. This is a false belief, as the biological concentration of pesticides from very small environmental traces has shown. From this misconception arises the belief that the vast Canadian north and its seas are non-pollutable. But the danger is greater in the North where the organisms are more sensitive to pollution and take a longer time to recover from pollution poisoning. The sea suffers from such varied types of pollution as DDT run-off, offshore oil leak and tanker accidents, and hot water or thermal pollution from thermo-nuclear power plants. Eighty to ninety per cent of the world's free oxygen is produced by marine photosynthetic organisms. To illustrate the kind of game we are playing with our habitat, the Dunbar report warns that if by some unfortunate accident a large colony of these organisms were destroyed (by the accidental dumping of DDT for instance), a serious oxygen shortage for the world would result, causing incalculable death and misery.

The aforementioned are but a few examples of the nature and extent of pollution in Canada. What can we, the citizens of this country, do about these threats?

Necessary action can only be effected on the political level. We need more and better

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# FACULTY OF DIVINITY

by HARVEY MAYNE

The Faculty of Divinity—up to last year primarily geared for the training of ordination candidates—has, pending Senate approval, initiated a whole series of reforms which will change its role from a bastion of religious instruction to a modern branch of the university.

Last year, a committee made up of the whole Faculty of Divinity and its student body met several times to discuss ways of accomplishing this. The gist of the recommendations it proposed (which are now being considered by Senate) would make the Faculty's curriculum much more flexible. The committee found that the curriculum was too rigid, and that there were too many "heavy" courses. As a result, it suggested that the course load for the Bachelor of Divinity program be reduced by one course a year, that electives be offered in the second and third years, and that a thesis be made optional.

The BD program would be divided into two streams at the end of the second year. Students going on for ordination would do an extra year of practical work—for example in hospitals or in preaching assignments provided by the associated colleges. Non-ordinands would presumably graduate at the end of their second year.

Concurrent with this, an MA program would be set up for students who had a BA with a good second-class Major in Religion. Since McGill at present has no Majors in Religion, another suggestion was that the Faculty of Arts and Science offer such a program, after increasing the number of Comparative Religion courses which have proved very popular in the recent past.

## An anachronism?

The presence of a "religious" faculty in a university seems an anachronism to many people. In spite of the fact that the Faculty is in the midst of making serious changes in its curriculum, there is no getting away from the fact that the overwhelming majority of its teaching staff are members of the Christian church hierarchy. For years to come, it is probable that students pursuing their degree will be primarily ordinands. Yet even here there are necessary qualifications to be made.

"We can not undo the fact that 90% of theologians in North America are ordained people," says Dr. E. G. Jay, Dean of the faculty. "This is not going to prevent us in any way from changing the role of the faculty."

When figures of all students taking religion courses at McGill are added up, they show an overwhelming majority are not religious candidates. Apart from the 50 BD students registered in the Faculty, an account has to be made of the 58 students in the STM (Masters in Sacred Theology) and Ph.D. programs and 250 in undergraduate religious courses. The latter two groups, however, are not officially in the faculty. For semi-official purposes, the Faculty of Divinity becomes a department of the Faculty of Graduate Studies and Research, and a department of the Arts and Science Faculty, for postgraduates and undergraduates respectively.

There is thus a great deal of joint co-operation involved which the faculty claims is proving very useful for inter-disciplinary studies.

To answer the important question, what is a faculty of divinity doing at McGill in 1969, it might be useful to look briefly at the Faculty's unique history. Only then can its complicated relationship with institutions outside the university be properly understood.

The Faculty of Divinity owes its existence primarily to a strange series of events in the 1920s. In what was one of the first ecumenical movements in North America, four Protestant theological colleges—Anglican, Congregational, Methodist, and Presbyterian—decided, "for spiritual and economic reasons," to pool their resources, staff, and classes into one building, Divinity Hall. The Methodists and Congregationalists soon joined into the United Church, but a group of Presbyterians hostile to the larger union split off. (Some of the more exciting aspects of these events would best be explored in Stephen Leacock's *Arcadian Adventures with the Idle Rich*, Chapter Six, "The Rival Churches of St. Asaph and St. Osoph.")

This arrangement was continued after 1948 when McGill took over Divinity Hall and transformed it into a Faculty. Presbyterian College stayed out of the association until last May. Ordinands from the "associated colleges" have been sent to the Faculty for academic training, while the colleges have kept religious instruction within their own buildings. Although the colleges do not interfere directly with the academic autonomy of the Faculty, the university does invite it to send representatives to a joint Nominating Committee which selects four full-time professors. Other appointments originate directly from the Faculty.

Dean Jay claims that what has happened at McGill has been recognized elsewhere as "a pattern for good theological training." The ecumenical origin of the faculty, and its role as a theological school centered on the university campus, makes it highly valuable for the participating colleges in the association.

Yet, even the fact that it is altering its role does not stifle the critical attitude prevalent in the university about teaching religion. "When the Joint Board of the Colleges was negotiating with McGill prior to 1948, this important question was brought up," says Dean Jay. "Many people felt then that religion had no place on campus." It seemed impossible that anybody who had a religious conviction could teach without proselytizing. "But that argument has been washed away. We can be just as objective here in the Divinity Faculty as economists can in the Economics Department." The Faculty feels that the trend in Political Science away from a position of neutrality on important issues justifies a similar attitude in other departments. "No proselytizing, however," says Dean Jay. "This is not to say that occasionally a student does not change his ecclesiastical allegiance. Two years ago two students of different sex and denomination fell in love, became engaged, and were married. This occasioned a change of church membership, but is hardly to be called proselytizing!"

## Role of Theology

In any case, if there is any proof needed to show that the role of theology in the university

is not declining, it is the sharp increase in the number of students taking religion courses over the last decade. In the three-year period between 1965 and 1968 alone, the number of Arts and Science students at McGill enrolled in Comparative Religion courses has tripled.

Most faculty members are very adamant about the value of religious study in the university. "Many students," says Dr. George Johnston, Professor of New Testament Language and Literature, and Principal of United Theological College, "have told me that they feel religion is the one subject where they get all their studies unified—it's a central point of view to unify all one's experience at university." He continued, "the strictly academic question about whether we might treat religion as social science or humanity is not relevant in the deeper sense—religion is probably the most human of all humanities... Before man asks the scientific question, he always asks the religious question. Values, education, fashions, all are deeply affected by religion... If university people are truly engaged in the pursuit of knowledge as a first-rate human enterprise, then religion must be open for them to study, just like any other human experience."

One interesting experiment the Faculty has introduced is the optional thesis for certain of its degrees. A thesis may be replaced by enrollment in extra courses for the BD and the projected MA.

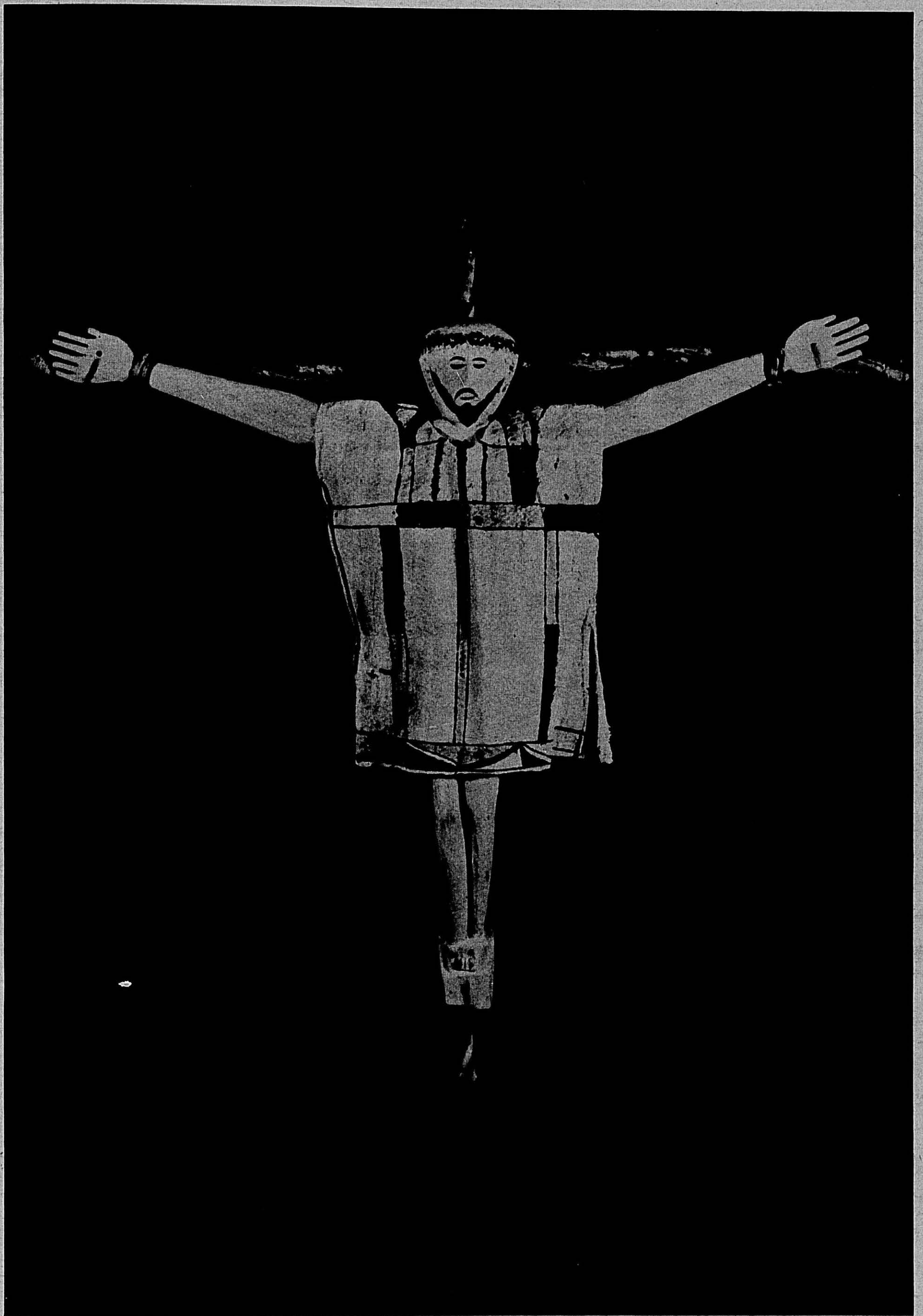
How does the Faculty's teaching methods coincide with the new role it is trying to adopt? Since 1968, there have almost been no lectures given; most classes are conducted through tutorials and seminars. Several students this writer spoke to were very wary of the Faculty's success in this area. "Considering that the ratio of teaching staff to students within the faculty is quite low, the establishment of seminars doesn't prove very much," one student commented. "There are still plenty of boring lectures in the Comparative Religion courses." "Most of them are nice, sincere men, but their teaching is cold and dry—very uninspiring," another said. One female student complained that there is a latent prejudice against women in the faculty. "In one of my Hebrew classes," she claimed, "there were only two students—a male student and myself. I always tried my best, and did all of the assigned work with a great deal of enthusiasm, in spite of the fact that the amount of homework allotted to us was sometimes staggering. But inside the class it was as if I wasn't there. The lecturer would always call on the other student and completely ignore me, even when the other student made the worst mistakes, and I had the information to correct them."

If the Faculty errs in its methods, it certainly has good intentions for the substance. Some of the new courses being offered this year include *Religion and the Modern Mind*, and *The Human Condition* (with works by Marcuse, Maritain, and Niebuhr).

*continued page 16*

*Crucifix, Brazil. From Ecce Homo*, by Joseph Jobé (Harper & Row, NY 1962). Copyright © 1962 by Joseph Jobé, EDITA, S.A., Lausanne. With permission, Harper & Row.







*Feedback continued*

Again, Mr. Amit takes me to task for failing to mention injustices committed by certain Muslim states at the present time. I did say "There remains the struggle of the Asian and African Muslims . . . against their own corrupt and oppressive governments . . ." Doesn't this cover all the issues listed by Mr. Amit? I was not going to make an analysis of every Muslim government one by one. Regarding various ethnic minorities in Muslim countries mentioned by Mr. Amit, and secessionist movements among some of them, may I assure Mr. Amit that I believe in self-determination for all peoples, tribes, and ethnic groups of the world, without exception. Self-determination of course implies the right to secede. But I am not advocating secession unless the people concerned really want to secede. Some imperialists successfully use the "divide and rule" policy. I hope you will see the difference between advocating the right to secede and advocating actual secession. Mr. Amit shows great concern for the Christian minorities in Muslim countries. During my stay in Iran I had joined the Chaldean Church. May I therefore as an Oriental Christian thank Mr. Amit for his interest. The last thing Middle East Christians want is Zionist mediation between them and their Muslim brothers.

I cannot help feeling that Mr. Amit's long tirade is inspired by anything else but a vehement hatred of Islam in general and of the Arabs in particular. I am sorry to hear it. Mr. Amit says he was born and raised in the Middle East. I thought only the Western Jews from Europe and America were so full of hatred for the Arabs.

Mr. Amit is also worried lest the infinitesimal fraction of his fees which goes to sustain the Islamic Institute and its librarian (I am the assistant, not the chief librarian of the Institute, by the way) be wasted. May I invite Mr. Amit to come and visit our library? Our acquisition policy has always been to collect all books about the Middle East irrespective of the author's point of view. This includes Zionist authors. It includes some very vicious anti-Arab propaganda. As a McGill student Mr. Amit is welcome to borrow any books from our library. Should our Zionist collection lack any important works, Mr. Amit is welcome to give us their authors and titles. If they are relevant to the Palestine problem and if our budget permits it we shall try to obtain them. Better still if Mr. Amit asks his Zionist organization to donate us any books which in his opinion our library needs.

We also have (will Mr. Amit believe me?) a few Hebrew books by Israeli orientalists. Since my knowledge of the Hebrew language is restricted to the letters of the alphabet I would be very grateful if Mr. Amit would come and help me to catalogue them.

Mr. Amit will not be the first Israeli student to visit our Institute. A couple of years ago a student from Israel, Yohannan Friedmann, was awarded a Ph.D. by the Institute. He was regarded as one of the most brilliant students of the Institute and is now a lecturer in the Hebrew University of Jerusalem. Almost everyone in the Institute disagreed with Mr. Friedmann about his Zionism and there were some heated arguments. Yet never to my knowledge had Mr. Friedmann complained of personal unpleasantness or insulting behaviour on anyone's part.

May I conclude this letter by calling upon Mr. Amit and other young Israelis to rise against their Western, American-supported, militarist-Zionist rulers and join hands with their Arab countrymen to build a free, demo-

cratic Palestine for all Palestinians, whether their language be Hebrew or Arabic, whether their faith be Jewish, Muslim, or Christian.

Sincerely yours,  
Jan. W. Weryho

*Two*

I write to you in reference to the manifesto of the Islamic Institute of your October 24 issue written by Zalman Amit. That work in turn purports to deal with an article concerning the use of the French language in the Islamic Institute which appeared in the *Reporter*, written by "one Jan W. Weryho." I unfortunately will not be able to exercise the fine selectivity in my reply which permitted Mr. Amit to ignore the intention and 9/10 of the text of the Weryho article.

Since the Psychology Department, which my fees have in part gone to sustain, has apparently not succeeded in instilling a sense of logic in Mr. Amit, it is impossible to say what might have been his aim in writing. However, from a scanning of the dated or little-known atrocities he catalogues on the part of the Muslim communities of the world, one might conclude that his attempt is to justify the expropriation of the Muslim and Christian population of Palestine by the mention of other injustices. While one is of course reluctant to dissent with a bold doctrine which passes beyond the mere concept of race guilt, to a still grander one in which every member of a religion becomes individually responsible for the actions of his coreligionists, still it seems that the point merits a certain close scrutiny. It is known, for example, that an ultra-radical group called the Roman Catholic Church has recently absolved Jews of collective guilt for the death of their founder.

This alternative approach might call into question some of Mr. Amit's most telling points (e.g., the Turkish persecution of the Armenians at Osmanli instigation) since the history books accessible to me (which unfortunately do not include official Israeli schoolchild texts) mention imperialist oppression of the Arabs, in Palestine as elsewhere, by the same Turks. The same books claim (no doubt in a "skewed" fashion) that the oppression of the Arabs continued until the latter's successful revolt undertaken in collaboration with the British during the First World War. The Turkish state, now officially secular, is by the same history currently cast in the role of the Near Eastern country most friendly towards Israel.

One hardly knows what to make of Mr. Amit's suggested curriculum addenda, since some of the proposed additions are statements of fact which—one hesitates to make so grave a charge—hardly seem related to the desirability of using French in Quebec education. Some other points—such as "constant massacres of civilian Jews in Hebron, Tiberias, and Tzefat during the 1920s"—might be taught after some further inquiries, since it seems that they are at present well known only in the dispassionate and objective circles of Israeli scholarship. So through Mr. Amit's fascinating list—and I would be the last to disparage it as a major creative effort—I confess that I was unable to see any point to the cataloguing other than a blanket condemnation of the Muslim religion. Having gone this far with Mr. Amit's carefully forged chain of cogitation, we can easily accept the implied conclusion as following in much the same spirit: for purposes of retribution all the offenses of a world faith may be visited upon the heads of the Christian and Muslim Arab inhabitants of Palestine, without any nasty twinges of remorse.

Using the same newly formulated criteria, bold new ventures in a field tentatively named "collective penology" are no doubt possible. For some Christian offenses one might perhaps instance the extermination of Indian tribes by government agency profiteers in Brazil, the social teachings of the Dutch Reformed Church in South Africa, a colorful series of colonial bloodbaths in Mexico, from the time of Cortez to Algeria in the 1960s. Anyone tempted to call the Americans Christians may add to the list Viet Nam. What penalty does this proud record demand in Mr. Amit's complex demonology? One might note in passing that atrocities and persecutions, far from forming a subtopic of the study of Islam, are the dark heritage of nearly every polity on Earth.

An intriguing question arises of its own accord here: why is it that Mr. Amit's "objectivity" ends abruptly with the spurious *ex post facto* justification of the appropriation of Palestinian land by foreigners who were at every step backed by at least one imperialist power? Or why does he not frankly denounce as naive and childish the residents' objections to the grant of their homeland for a "Jewish National Home" by Britain in 1917? Perhaps indeed the Islamic Institute should completely shatter the Arab myth by pointing out the profoundly revolutionary and progressive nature of the colonial concessions of the Balfour Declaration, given to British plutocrat Lord Rothschild, and seconded by similar declarations from the other allied imperialist powers within one year.

The unspoken assumption of Mr. Amit's harangue which is most surprising, in view of his undoubted stature as an objective student of history, is the notion that the list of atrocities he cites (and for purposes of discussion let us accept their accuracy) somehow are connected to the seizure of the land of Palestine. Aside from the highly original concept that all Muslims constitute a single race, Mr. Amit has in no way connected most of the listed offenses to the inhabitants of Palestine. And in the fervour of his idealism he also forgets to communicate another interesting viewpoint: the idea that the crimes and offenses of a nation (if we accept the truth of the charges and their special connection to the country in question) constitute grounds for another and presumably more righteous ethnic group to expel the offenders from their homeland. Following this logic it is easy to understand that the Palestinians were deported from their land by Zionism acting as the upholder of world moral values. But the fact is, most inconveniently, that the Zionist program to colonize Palestine had been explicitly formulated before most of these supposed justifications existed.

If we accept the chastising of a nation by its annihilation in case of moral turpitude, with the prospective successor occupants of the country serving as judge, jury, and executioner, then it becomes of interest to know whether curriculum addenda at the Institute of Islamic Studies should also include Zionist-sponsored massacres of Arabs in occupied Palestine at Deir Yassin (1948), Kibya (1953) and K'far Kassem (1956), and whether a closer study of the Israeli opening of hostilities in the 1956 and 1967 Middle Eastern wars would be desirable.

I regret having taken so much space to answer Mr. Amit's bombast, but unlike him I am not primarily interested in triggering a conditioned reflex by the repetition of a litany of unexplained and unexamined references. As for Mr. Weryho's original article, I hope that at least some of the *Reporter's* readers were able to grasp it conceptually as a suggestion for the



integration of Quebec universities with the Province's culture; rather than as a pretext for unvarnished anti-Muslim polemics.

Scott Johnson  
M.A. II, Islamic Studies

### Shaw to Auerbach

Mr. Herbert C. Auerbach,  
Vice-President,  
Concordia Estates Limited,  
Place Bonaventure,  
Montreal 114.

I have your letter of October 6th with respect to an article in the *McGill Reporter* of September 25, 1969 by Professor David Williams. This was, of course, an article written personally by Professor Williams who identified himself as its author. It is difficult, therefore, for *The Reporter* to retract a statement of an individual. However, I have asked that *The Reporter* publish your letter having first checked with you that you wish such action to be taken.

I do not know whether the *McGill Daily* published your letter of October 7th addressed to the Editor in Chief. If not, I have asked the Editor of the *McGill Reporter* to publish this letter, also, subject to your concurrence.

I hope that this will assist in making your views known to the University community.

Sincerely yours,  
R.F. Shaw,

Vice Principal (Administration)

### Concordia to Daily

Mr. Charles Krauthammer,  
Editor in Chief,  
The *McGill Daily*,  
3480 MacTavish Street,  
Montreal, Quebec.

On the front page of the October 3rd issue of the *McGill Daily*, you carried a statement, containing untruths and distortions, alleging that Concordia plans "to level the ghetto" and that "the demolition of the ghetto would deprive several thousand students of a cheap and convenient residential area." The statement is attributed to a group of McGill teachers and to the McGill Worker-Student Alliance.

1. The statement speaks of "several thousand students"

At no time during the past ten years have there been more than approximately 200 students living in the entire six block area of Cité Concordia. The number of students living on the site has increased to 228 during the past month due to the Concordia policy described in (3) below. Why speak of "several thousand" when the most superficial inquiry would demonstrate that this is a gross exaggeration?

2. The article alleges that Concordia intends to "level the ghetto"

Concordia has frequently stated that the redevelopment will be carried through over a ten year period with the first four-year phase affecting approximately 25% of the site. It has also stated that the remaining 75% of the existing property will be renovated and retained for varying periods and even after the conclusion of the final phase, a very significant proportion of renovated existing buildings will be retained. The physical changes will occur over a long time-span thus, by no stretch of the imagination, is there a plan to "level the ghetto."

3. The article also alleges that Concordia will "deprive . . . students of a cheap and convenient residential area"

There are now 228 students living in Concordia property of which 35 are living in the area of the first phase of the development which will extend over a period of four years. Every one

of these students will be rehoused in the district at Concordia's expense at no more rental than they are now paying. Last month, Concordia made available a number of properties to student groups, at very favourable rentals, which they are now occupying as student co-ops. Forty-six students have moved into these co-ops since mid-September and in the same period another 42 students have moved into individual units. These are in addition to the students that were already residing within the six-block area. Further, recognizing that the need for student housing is constantly increasing, Concordia has offered, as part of the new development, to construct student residences and turn these over at cost to the appropriate agency. If the Quebec Housing Corporation accepts this offer and embarks on such a program, it will result in still further increasing the stock of student housing in the area. In fact, it would mean an increase of three or four times the present number. All of the above has been stated publicly and is well-known. Far from "depriving" students of housing in the neighborhood, Concordia has been consistently increasing the number of housing units for students and is making serious efforts to still further increase them in the future.

The entire viewpoint expressed in the October 3rd article is challengeable for it rests on unreal premises. One could expect that a group of teachers and students would have a conscientious regard for the truth. However, it appears, Mr. Editor, that there are some who, for their self-proclaimed "revolutionary" aims, are prepared to distort facts and spread untruth. One can only conclude that they do this to engender support for their "revolutionary" aims without regard to the real needs of the students. In the face of the growing need to find constructive answers for student housing, to find real solutions for problems, surely, such tactics cannot be in the interest of any student.

I trust that you will give this letter no less prominence than you gave to the October 3rd story.

Yours very truly,  
Concordia Estates Limited  
Herbert C. Auerbach  
Vice-President

## NEWS BRIEFS

### McGill in Quebec Conference

The Arts and Science Undergraduate Society of McGill held a four-day conference on McGill's role in Quebec society, which opened yesterday (6 November) and continues through until Sunday. Yesterday, the topic of discussion was entitled "A History of McGill."

The program for the remainder of the Conference is as follows:

Today, 8:00 p.m.—McGill and the Community

Saturday, 8:00 p.m.—McGill—Français or English?

Sunday, 1:00 p.m.—The Future of McGill

All sessions take place in the Student Union Ballroom. Workshops will be held on Saturday afternoon from 3:30 p.m. to 6:00 p.m.

Among the speakers will be Maxwell Cohen, former dean of the Faculty of Law; Mark Wilson, former editor of the *McGill Daily*; and Raymond Lemieux, President of La Ligue pour l'Intégration Scolaire. Pauline Julien and the Quatuor du Jazz libre du Québec will entertain on Saturday evening.

### Employment Interviewing

From now until December 12 the majority of government, academic, and industrial employers will be visiting the McGill campus for the purpose of interviewing graduating students at the bachelor and postgraduate levels for permanent employment. The post-Christmas interviewing session begins on January 12 and will continue until February 27.

The Placement Service has notice boards located in most of the major buildings and announcements of visits will be posted two weeks in advance. Also, full information about these visits will always be available at the Placement Service office at 3574 University Street.

### Career Talks

During the week of November 10 to 14, the McGill Placement Service will present the following career talks at 1:00 p.m. in Leacock 26:

Monday—Insurance: sales and management

Thursday—Retailing

The panels are composed of speakers from industry, business, government, and McGill.

### Development Committee

At its October 30 meeting the Senate Committee on Development agreed on recommending a new formula for membership on the sub-committee on residence policy. Students had objected to the original composition of eight members chosen from faculty and administration and five selected from students. The Development Committee has suggested that the ratios be revised on the basis of having eight members from faculty and administration, eight from student organizations, and the chairman to be selected in addition.

The increase in student membership will permit the inclusion of a broader representation, which was the major concern expressed by student members of the previous committee as well as the Executive of the Students' Society.

The Committee learned that tenders on the construction of the Mathematics-Geography and awards had been agreed on. Construction of both buildings will commence immediately.

### Dr. Robert Holcomb

A funeral service for the late Dr. Robert Holcomb, professor in the department of chemistry for 20 years until his retirement in 1965, was held on October 29 in Divinity Hall Chapel.

A native of Montreal, his association with McGill went back to 1912 when he was enrolled in pre-school classes which were then conducted at Macdonald College. At Macdonald College he received his B.S.A. degree in 1929 and was awarded his McGill Ph. D. degree in Chemistry in 1933.

After service with the Royal Canadian Air Force during the Second World War, Dr. Holcomb joined the staff of McGill in 1945 to organize the lectures and laboratories at Dawson College, St. Jean, Quebec, which was set up to accommodate student veterans attending McGill.

Professor Holcomb held the respect of his colleagues and students who regarded his laboratories as models of organization and efficiency.

### Dr. James Q. Bliss

At the October 29 meeting of Senate, the Chairman of the Department of Physiology, Dr. D.V. Bates, paid tribute to the late James Quartus Bliss, professor of physiology, who recently passed away.



Dr. Bliss was born in 1930 at Guelph, Ontario. In 1959 he received a Ph.D. in Physiology from McGill, having graduated M.D. from the University of Toronto. He joined the faculty of McGill in 1960 and in 1969 he was promoted to full professor. His fields of study were tissue transplantation, with particular reference to genetic factors and the effect of antilymphocytic serum in delaying graft rejection and the effect of histamine release on exchanges across blood-vessel walls. Scientific papers published on these topics between 1957 and the present year earned him international recognition, and at the time of his death he was director of an exceptional research program in his field.

In his tribute Dr. Bates stated, "For many years, Jim Bliss was the member of the Department of Physiology responsible for the physiology program of the medical students. In this capacity, he endeared himself to generations of medical students and became one of the most effective teachers of physiology that the department has ever had. He was always interested and concerned in medical student opinion, and worked with students to improve his own course and the curriculum as a whole long before there was any outside pressure to do this. Of more importance was the fact that his own time was always available to students, who would often ask his advice on personal matters for many years after they had completed their first year in the medical school. The Department of Physiology and McGill as a whole has suffered a heavy loss in the untimely death of Jim Bliss. But in a real sense, the greater losers are the future generations of medical students who will not have the benefit of his friendship and advice."

The Department of Physiology has proposed that there be established a James Bliss Memorial Bursary, to be awarded annually to a McGill medical student. The award will be made to the student who submits the best program for study or research during the summer or elective-study periods. The program may be in any area, not necessarily physiology. The bursary may be used to pay special expenses, not ordinarily covered by a summer fellowship—for example, travel expenses or the cost of special supplies.

The award will be made by the Postgraduate Awards Committee of the Faculty of Medicine on the joint recommendation of the Medical Society and the Department of Physiology.

### Bibliographies anyone?

The Reference Department of McLennan Library publishes a monthly selected list of newly received reference books and bibliographies. Copies will be mailed gratis to persons furnishing a supply of self-addressed envelopes to the Reference Office, McLennan Library.

## Employment

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## CHESS

by CAMILLE COUDARI

As we saw last week, chess, because of its casuistical nature, can by no means be considered a science. Nor can any truly scientific principle be applied to it, since all chess rules are subject to exceptions.

Having rejected science as a delimitation for chess, we must now consider the second of the three alternatives we proposed: philosophy. Is chess a philosophy?

First, since the word "philosophy," as we have already said, is too vague to have any significance by itself, we must define the meaning we give to it. If we use it in its most technical and restricted sense of "an account of the fundamentally real, so far as from its consideration laws and truths may be derived applying to all facts and phenomena" (Baldwin, *Dictionary of Philosophy and Psychology*), then of course, chess is certainly not a philosophy, being itself one of these phenomena. However, we may ask ourselves, if we cannot find within chess such an account, with laws and truths applicable to all facts and phenomena, is it not possible yet to discover therein an underlying philosophical principle(s)?

If such a principle does exist in chess, it must be in one of its most basic and important laws. But then, which is the most primordial law of chess, if not the concept of centre? Therefore, it is by the study of this concept that we may find, if it really exists, the philosophical aspect of chess.

One may recall that at one point of our argument about the significance of the centre, we established a comparison between the later and the centerfield of some sports, like hockey or basketball. How indeed could one team score without passing, at least the ball, through the middle of the field? Now if we extended this comparison with other phenomena of the physical world, we would discover that this importance of the centre or of symmetry (of which the centre is the dividing plane)—that this importance is not only limited to sports, but is actually, truly, universal.

For instance: if we consider our body, not only do we see that it is formally symmetrical (and bilaterally divided by the spine), but also that our most vital organs are either composed of two symmetrical parts (brains, heart), or double (lungs, kidneys, sensual and sexual organs, limbs, etc.) The same is true of the animals' bodies. As for nature, there too examples are endless: the sun is warmest in the middle of the sky, water is deepest in the middle of the stream; midnight is the darkest (and thus, most frightening) moment of all night; flowers, fruits, leaves are symmetrically structured. And so are our roads, our buildings, our cities, our clothes, our weapons, and so on. It is in our middle age that we (supposedly) achieve the height of all our powers. Is it a coincidence that we have named our elaboration of the centre concept, the epicentre, a geological term? We could thus endlessly enumerate examples of the importance of the concept of centre in our world. Unquestionably, it is a most basic physical law. It is so deeply rooted in us that it has always been an integral part of our way of thinking and our language.

It is the intuitive understanding of this law which, I'm sure, made the Ancient Greeks conceive the world as an orderly balance between extremes governed by divine and external laws which relentlessly punished "hubris" (i.e. any exaggeration in either happiness or evil) with the terrible nemesis. From this understanding

also came their aesthetic ideal, harmony, as well as their ethical one, balance. Indeed, this cosmology of duality, good and evil, true and false, ideal and practical, the boundaries of which the Greeks always attempted to draw, this is not only typical of their thought, but also of their language. Let us just mention that in their grammar (and, as far as I know, it is the sole instance in linguistics) they not only had the active and passive voices (two extremes and contraries), but also a middle one.

Today, such classical ideals as balance, symmetry, order, and harmony are outmoded and despised. Our era is one of violence and radicalism. Men even have the power of breaking the original harmony of the atom. This excess of hubris, if it is not to draw calamity upon their heads, needs balance and (again) harmony, harmony among themselves.

Now it could be argued that the comparisons between rules of such different phenomena as chess, nature, language, etc. are merely a sophistical attempt to make chess seem a more profound phenomenon than it really is. To this, we can simply recall that what is probably the most important philosophy of our times is based upon such comparisons: "Voici le matérialisme dialectique: c'est la découverte que les lois de la nature sont les mêmes que celles de l'histoire et de la pensée humaines" (Engels).

Today we have seen that there are in chess concepts which truly can be elaborated into a philosophy. We have used the concept of centre because we already are familiar with it, but there are actually other possibilities. We can even find in chess the groundwork of such different philosophies as the Law of the Karma or existentialism.

However, though chess can be considered as a philosophical phenomenon, we still cannot define it as being a philosophy by itself. Our original question about the nature of chess is still unanswered. We will have to study next week the third and last possible definition of chess as an activity of the mind, art.

## MUSIC

by STEVEN FREYGOOD

### Is anybody out there?

We were all like Kissing Guramis, gaping mouths pressed to the sides of the aquarium shouting silently, "Love me. Somebody please love me." Then came the flower generation who loved you and you and you but they didn't love their parents and they didn't love the pigs and they didn't love books and they didn't believe in education or history or anything that wasn't spontaneous or intuitive. They loved to do their own thing which mostly meant turning on or sleeping, wearing pretty clothes or casting spells or horoscopes, while the black guy down the street had to work six days a week in a factory just to see his kids had some shoes.

My friend Susan from Berkely Who Talks to Trees wrote me that she was passing through the Children's Village in the People's Park when she saw a young man straddling the nightmare jungle gym (designed by Meyer the crazy mathematician to transport children into the fourth dimension). With an expression of the profoundest concentration he wound his way slowly and soulfully up the scale of A minor (harmonic) on a beat-up tenor sax.

*continued page 16*



# COMING EVENTS

## NOVEMBER 7 TO NOVEMBER 14

Send notices of coming events, photographs, illustrations, etc., to M. Cowen, Information Office, Administration Building, Room 633, McGill (392-5301, -5306). Deadline: Friday noon, a week before the issue in which the notice is to appear.

### FRIDAY—7

CENTRE DU THEATRE D'AUJOURD'HUI presents ROSENGRANTZ ET GUILDERSTERN SONT MORTS de Tom Stoppard, until November 16.

CONFERENCE: "McGill in Quebec." The Arts and Science Undergraduate Society (ASUS) continue their four-day conference, and discuss McGill and the Community. Speakers at this conference include Maxwell Cohen, former Dean of the Faculty of Law at McGill; Mark Wilson, former editor of the *McGill Daily*; Stanley Gray, former Political Science Lecturer; Nick Cirammara, Vice-président, St. Leonard English Parents' Association; Julius Grey, President of the McGill Students' Union; Rosie Douglas, Graduate Student at McGill; and Dr. Victor Goldbloom, MNA Darcy McGee. Also scheduled as a tentative speaker is Pierre Bourgault, Member of the Partie Québécois and former member of the RIN. 8:00 p.m., Union Ballroom, 3480 McTavish Street. Information: Telephone 875-5510, Ext. 36, or 392-5038 between 12 noon and 2:00 p.m.

FACULTY FRIDAY SERIES: Mario Duschene's Chamber Ensemble in a program of works by Bach. 8:30 p.m. in Redpath Hall, admission free. The public is cordially invited to attend.

FRIDAY NIGHT CINEMA: McGill Film Society presents IVAN'S CHILDHOOD, director, Andrei Tarkowski (USSR 1962). 6:30 and 9:00 p.m., Leacock 132.

IRANIAN STUDENTS' ASSOCIATION: Discussion on Yalda Night, coming events, films, and exchange of newspapers from Iran. 8:00 p.m., University Centre, tel. 849-5592.

MEETING: Humanities—Division 1, 3:30 p.m., Leacock Council Room.

MONTREAL MUSEUM OF FINE ARTS displays Gécin Drawings dealing with the Fables of Fontaine. New acquisitions: The Road to Expansion, and American Tapestries, until November 16. Closed Monday; open Tuesday, Thursday, Friday, Saturday from 10:00 a.m. to 4:45 p.m.; Wednesday from 10:00 a.m. to 9:45 p.m.; Sunday 2:00 to 4:45 p.m. Sherbrooke Street West.

POETRY: ALLEN GINSBERG reads at SGWU at 9:00 p.m., Room H-110, admission free.

### SATURDAY—8

CONFERENCE: "McGill in Quebec." Today's discussion will be "McGill Français—or English?" 1:00 p.m., Union Ballroom, 3480 McTavish Street.

FOOTBALL: Toronto at McGill at 2:00 p.m. in Molson Stadium.

LE TARTUFFE de Molière at the Théâtre Port-Royal, Place des Arts, to December 8th, tél. 842-2112.

### SUNDAY—9

CONFERENCE: "McGill in Quebec." The confer-

ence ends today with the discussion on the future of McGill. 1:00 p.m., Union Ballroom, 3480 McTavish Street.

FESTIVAL OF BLUES AND ROCK with Haunted, Higgans Hill, Paul Weiner, Expedition, Tal-muds, and Blues Generation. Lights by Lord Maudsley's Circus of the Performing Arts. 4:00 p.m. to midnight, Ahuntsic College Auditorium, 9155 St. Hubert, admission \$1.50

PRO MUSICA: A program of Ruthenfranz, Mozart, Stamitz, Husa, Brente and Holst played by the Brussels Chamber Orchestra. Theatre Port-Royal, Place des Arts, tel. 842-2112.

### MONDAY—10

MEETING: Communications Committee at 2:30 p.m. in Room 609, Administration Building.

NEUROANATOMY CONFERENCE by Dr. Alf Brodal of the Anatomical Institute, University of Oslo, on the vestibular nuclei with particular reference to their relations to the spinal cord and the oculomotor apparatus. Professor Brodal is Visiting Scientist at the MNI. 12:30 p.m. 6th Floor Conference, Montreal Neurological Institute.

### TUESDAY—11

DEPARTMENT OF CHEMISTRY has invited Professor D.F. Shriver, Northwestern University (USA) to speak on aspects of inorganic, physical, and theoretical chemistry, 3:00 p.m. in Room 10, Otto Maass Chemistry Building.

MEETING: Committee on Research, 2:30 p.m. in Graduate Conference Room.

MEETING: Faculty of Engineering, 4:00 p.m. in Engineering Faculty Room.

MEETING: MAUT Council, 12:30 p.m. in the Faculty Club.

MEMORIAL SERVICE by Dr. Robert McClure, 11:00 in Assembly Hall, Macdonald College.

REMEMBRANCE SERVICE. A brief service will be conducted by the Dean of the Faculty of Divinity, Professor Eric Jay. 10:50 a.m. in the Chapel of Divinity Hall, 3520 University Street at 10:50 a.m. All members of the University are invited.

### WEDNESDAY—12

BIOCHEMISTRY DEPARTMENT SEMINAR: Topic, Glycolysis and Muscle. Speaker: Dr. T. Wood. 4:00 p.m. in Demonstration Theatre, Room 903, McIntyre Medical Sciences Building.

HISTORIOGRAPHY COURSE: Lecture on history and medicine by Professor D.G. Bates. 7:00 to 8:00 p.m. Room 15, Leacock Building.

MANAGEMENT DEVELOPMENT INSTITUTE: Faculty of Management commence their three day session on behavioral science for managers. Course Leader: Dr. P.G. Swingle, Associate Professor, Department of Psychology, McMaster University, Hamilton, Ontario. The group will meet daily from 9:00 a.m. to 4:30 p.m. November 12 to November 14, in the Management Development Institute, 3650 McTavish Street. Information: Telephone 392-5870.

MEETING: Senate, at 2:20 p.m. in Leacock Council Room.

MONTREAL MUSEUM OF FINE ARTS, Cinemuse Series, Theme: Man's Subjective Truth. Showing RASHOMON, director, Kurosawa (Japan 1950). 8:00 p.m. in the Lecture Hall. At 12:30 p.m., a free showing of a film (français):

LANDSCAPE INTO ART II, 12:30 p.m., Lecture Hall, Sherbrooke Street West.

NATIONAL MUSEUMS WEDNESDAY EVENING LECTURE SERIES: A lecture on the Northeast Passage by Professor George Kish, University of Michigan. 8:15 p.m. in the National Gallery Auditorium, Lorne Building, Elgin at Slater Streets, Ottawa.

WEDNESDAY SILENT FILM SERIES (Loyola College): screening SUNRISE, director, Murnau (USA 1927), starring George O'Brien and Janet Gaynor. 8:30 p.m., Vanier Auditorium.

### THURSDAY—13

CINEMATHEQUE CANADIENNE presents HOMAGE TO HUMPHREY BOGART. Showing ANGELS WITH DIRTY FACES, director, Michael Curtis (USA 1938), with James Cagney. 8:00 p.m. 1700 St-Denis, entrée sud, tel. 844-8734.

THE RELATIONSHIP OF MUSIC TO WORSHIP by Dean H. Blume of the Faculty of Music. 11:00 to 1:00 in Divinity Hall Chapel.

MONTREAL MUSEUM OF FINE ARTS: Cinemuse Series, theme: Woman and Love. Showing LA VIE D'O-HARU, director, Mizoguchi (Japan 1952). Also showing LA REGNE DES NOBRES (Poland 1967). 8:00 p.m., Lecture Hall, Sherbrooke Street West.

PIANO RECITAL by Ronald Headland of the Faculty of Music. Program: Mozart, Brahms, and Chopin. 8:30 p.m., Redpath Hall, admission free.

POLYMER THURSDAYS: The Department of Chemistry presents a seminar on yielding mechanisms and toughening phenomena in glassy high polymers by Professor S.R. Sternstein, Rensselaer Polytechnic Institute, Troy, NY. 4:30 p.m. in Room 10 of the Otto Maass Chemistry Building.

RESEARCH SEMINAR: The Department of Research in Anaesthesia presents a lecture on inhibitory transmitter in the cerebral cortex, speaker: Dr. K. Krnjević. 11:00 a.m. in the Pharmacology Demonstration Room (Room 1345), McIntyre Building.

SIGMA XI LECTURES: Joint meeting with Biological Society on Pollution, 8:00 p.m., McIntyre Medical Building.

### FRIDAY—14

CINEMATHEQUE CANADIENNE presents HOMAGE TO HUMPHREY BOGART. Showing at 7:30 p.m., BIG CITY BLUES, director, Mervyn LeRoy (USA 1932), and at 9:30 p.m., THREE ON A MATCH by the same director. Bibliothèque Nationale du Québec, 1700 St-Denis, entrée sud, tel. 844-8734.

FACULTY FRIDAY SERIES: The McGill Faculty of Music present a violin and piano recital by Otto and Marie-Paule Armin. 8:30 p.m., Redpath Hall, admission free.

FRIDAY NIGHT CINEMA: McGill Film Society's INTERNATIONAL 35 will present INDEPENDENT CINEMA: "A selection of the best of recent films made by student, overground, and underground independent producers." 6:00 p.m., 8:15 p.m., and 10:30 p.m., Physical Sciences Centre Auditorium.

LECTURE SERIES IN EDUCATION TECHNOLOGY: Ontario Institute of Studies in Education, Toronto. "Curriculum Development through Media." 8:15 p.m., Room H-635, Hall Building, SGWU.



*Education from page 1*

The radical professor can easily express his thoughts to a private class of his own students. Would he dare risk expressing his thoughts to an antagonistic population? The parent will always know, or be able to know, the content of his child's "open" education. In addition, would the student, who genuinely engages in critical and evaluative thinking and debate in the privacy of his teacher's office or classroom, dare to do this in the openness of his parents' home, subject to the emotional and social pressures of his region, neighbourhood, and family?

It is well known that a genuine education is in some sense "subversive," that it sows the seeds of discontent, revolt, and creativity; that it inspires the student to change the order of his immediate environment and perhaps the order of his society; that it depends upon the privacy and separateness of the educational environment so that it can work unfettered by social prejudice and familial censure.

**Reform and Subversion**

Even the law student or the architecture student, in the university environment, is taught material that is "subversive" in the sense that it will generally permit him to "do better" than his predecessors. Whether he is an accountant, dentist, or doctor, he will be able to perform his role in a superior fashion than has been done before. What would happen if the society at large were made aware (by public broadcast)

of the obsolete techniques of its doctors, dentists, lawyers, surgeons, etc.? Could one imagine a profession standing by and allowing instruction in their trade to be a clear criticism of their current practise? It is only the university, in closed environs, which permits criticism and regeneration, and even then we find too little of it.

An education by the airwaves (like an education by closed circuit television in a conventional university, like an education by lecture to a class of hundreds), will not be an educational process. Rather, it will be, at most, nothing but a dissemination of information.

**Big Business and Apple Pie**

Finally, we feel that the idea of an Open University reflects an attempt to ritualize and incorporate the learning process into the general formulae for consumption in a mass consumption technological society. The Open University signifies an enormous and expanding market for communications and educational technology. Education has become another form of Big Business in the consumer society.

We shall consume knowledge like apple pie and become, even more, babes of the machine, children of the status quo, and adults never.

Next week: Freedom and Identity in the Global Village.

*Divinity from page 10*

Last November, two representatives from the American Association of Theological Schools, the Divinity Faculty's accrediting body, spent a short time investigating the work being done in the Faculty. The Faculty maintained its accreditation, but the report contained some criticisms about the shortages of office space, staff, and books. The faculty is trying to get more financial aid to resolve the office and staff problem and is encouraging the use of other libraries on campus and in Montreal to make up for the shortage of books in its own library.

About 40 post-graduate theses are already in progress—these include such topics as "The Use of Violence as a Means of Achieving Justice—A Christian Approach"; "The Masculine Image of the Church"; "Towards a Christian Doctrine of Work in Contemporary Society."

In keeping with its enthusiasm for interdisciplinary studies, the Faculty has recently offered some of its facilities to the Jewish Studies Program—courses may be taken in Hebrew Language and Texts.

There are seven student members on the Faculty Meeting who take part in most decisions, but are not present during discussion of course grades. The student representative of the Faculty of Divinity withdrew last year from Students' Council; this reflects lack of interest in student affairs which are outside the direct confines of the faculty.

*Music from page 14*

Curiously she stood nearby while the musician worked his painful way down B flat minor (melodic) pouring a life of suffering into every note. "Why," she asked, "are you only playing scales?" "Because," he replied with infinite sadness "I don't know how to play anything else," and returned to his instrument picking a tortured arpeggio in C minor.

Rabbi Hartmann gave some very moving lectures on Martin Buber (not everyone attends lectures for credit). After one of these lectures Caroline and I walked across campus holding hands, at peace with humanity. "Are you against the reactionary fascists and on the side of the legitimate aspirations of the people of Quebec?" demanded the Maoist. I felt as if I had bitten into an apple and discovered a razor blade. "Sure I'm against fascist reactionaries. On the other hand Nixon is against war. I even heard Al Capp say that Mao is a fascist reactionary and besides..." but he wasn't listening. "Join the people of Quebec and we'll protect you!" Now he had me genuinely frightened. "For God's sake, protect me from who?" "From us you bourgeois scum!"

In class the other day I played a melody and asked one of my students to sing it back. For a while she seemed to be in a state of confused thought. Then suddenly she blurted out, "Sir, would you sign this form or I'll have to pay fifteen dollars?"

The following conversation was told to me by a girl named Charley. George is an Arts student at Sir George Williams University.

Charley: What are you doing for your Classical Literature course?

George: Thirteen books with a test after each book worth thirty per cent and a term paper worth seventy percent.

Charley: What book did you just finish?

George: um...um...um... The Iliad (?)

Charley: Oh, Homer, eh?

George: Yeah, I guess so.

Charley: Are you only doing Greek and Latin literature?

George: Oh no, they're in English.

Charley: What other courses are you taking?

George: I'm doing a short stories.

Charley: What are you doing in that course?

George: We're doing an anthology of short stories with a test after...

Charley: No, I mean what are you studying?

George: um...um...um... Kafka (?)

Charley: Great! Which one?

George: Are there more than one Kafka?

(Charley assures me this conversation was transcribed verbatim.)

*Environment from page 9*

defined legislation for the utilization of natural resources, the Dunbar report emphasizes over and over again. Legislation based on extensive research by the biologist and ecologist—legislation that must be enforced even at the expense of economic interest. At the moment, natural resources—fisheries excepted—are in the hands of the provincial governments, making over-all planning difficult. Yet the possibility of cooperation and coordination is there. If government fails to act, it will be necessary for the layman and the scientist to join forces in initiating a nationwide popular protest movement such as the Vietnam peace movement in the United States.

The Canadian Society of Zoologists must be commended for their efforts to educate us through the publishing of pamphlets such as *The Rape of the Environment*. May its lessons be heeded. We have set up reservations for vanishing breeds of wildlife. Who will do the same for us?

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**EDITORIAL POLICY**

The McGill Reporter has no editorial prejudice. It is open to contributions from anyone on any subject, and is responsible for presenting, concurrently or serially, a balance between points of view.

**DEADLINES**

Friday before the issue in which the item is to appear. **FEEDBACK** deadline is Monday.



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